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ORGONE INSTITUTE RESEARCH LABORATORIES

VOL. 2, NO. 4 OCTOBER, 1950

ORGONE ENERGY BULLETIN

Edited by the teaching and research staff under the direction of

WILHELM REICH

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ORGONE INSTITUTE PRESS ♀ NEW YORK

The ORGONE ENERGY BULLETIN

is published four times a year

Subscription: $2.00 per year

Single number: $0.75

MANUSCRIPTS must be typewritten, in final form, *on paper 8½ x 11 inches*, on one side only, *double spaced*, with left-hand margin of not less than one inch. Address all communications to the *Orgone Energy Bulletin*, Orgonon, Rangeley, Me.

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They should also govern it.

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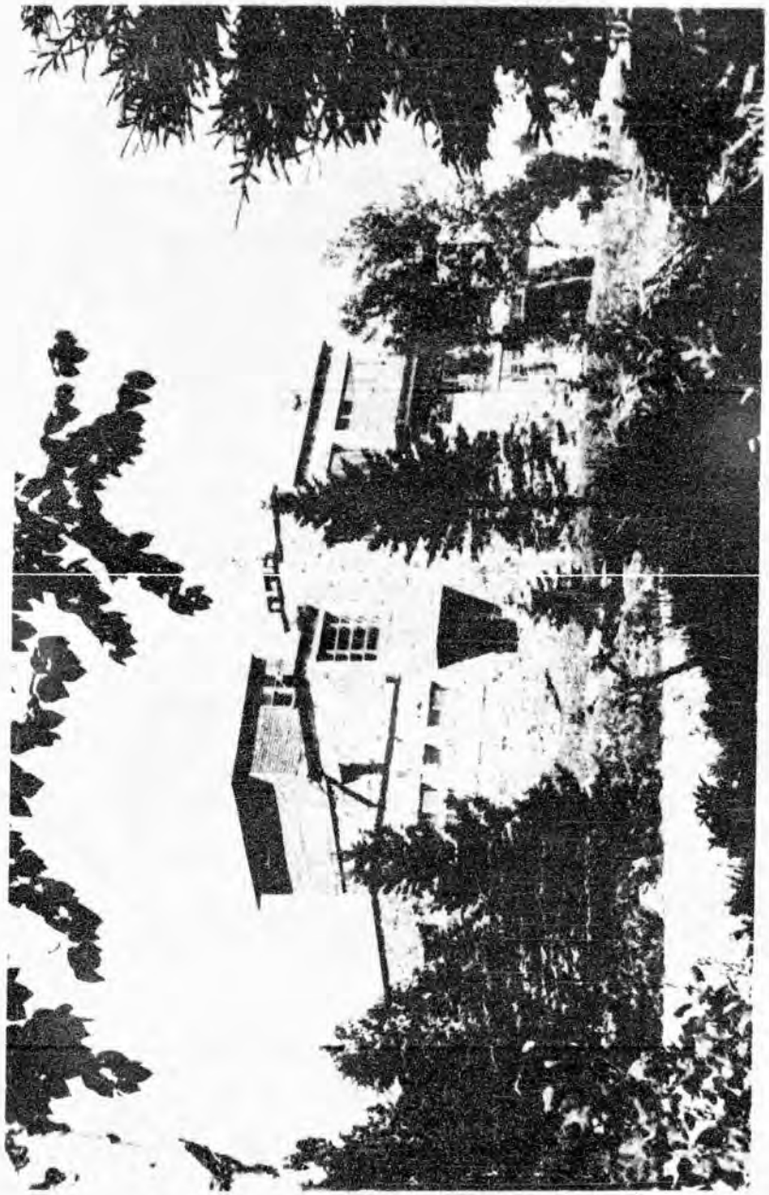

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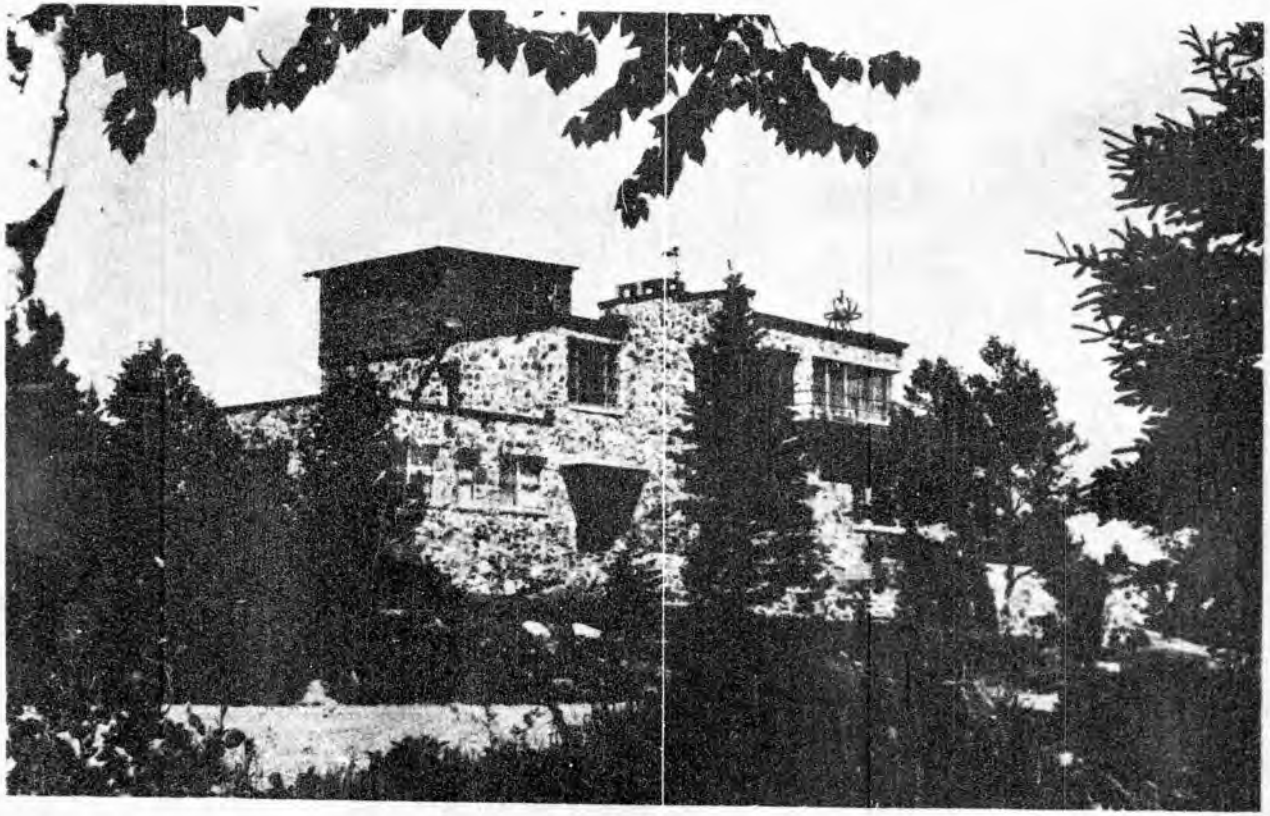

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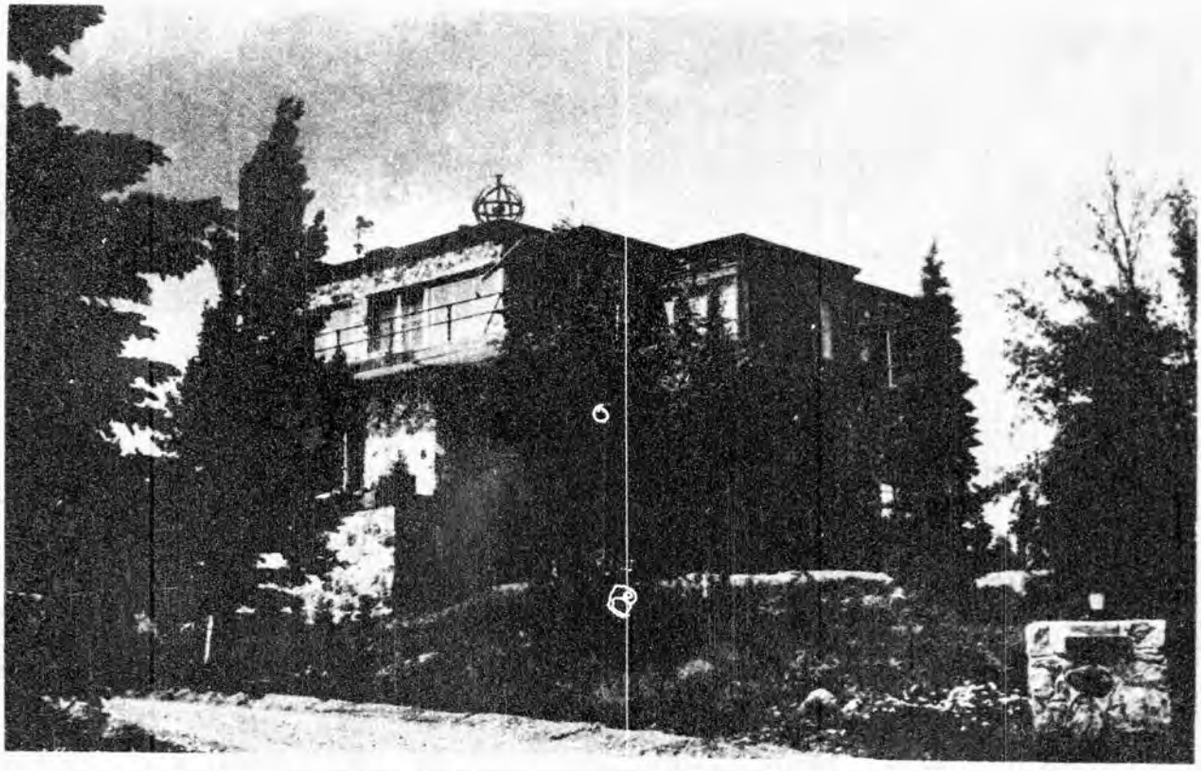

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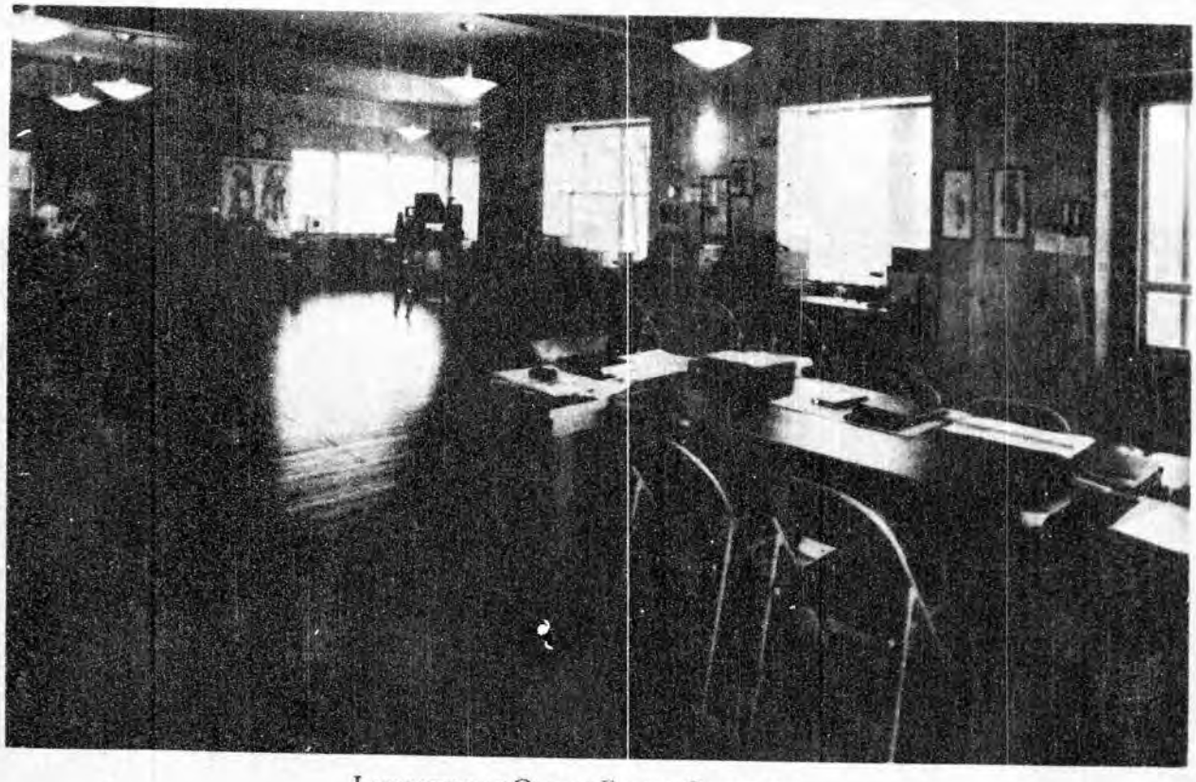

Laboratory at Orgone Energy Observatory

VIEW FROM ROOF OF ORGONE ENERGY OBSERVATORY

Orgone Energy Bulletin

VOL. 2, NO. 4 OCTOBER, 1950

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ORGONOMETRY

Orgonometric Equations: I. General Form

by WILHELM REICH

1. **The orgonomic functional symbol.**
2. **The basic form of orgonometric equations.**
3. **Integration of constituents into the functional WHOLE.**
4. **Direction of natural process and of research.**
5. **Finity and infinity; determinism and freedom.**
6. **No zero in natural functioning.**
7. **The simple and the complicated.**
8. **No "cause," "effect" or "purpose."**
9. **Quality and quantity as a functional pair.**
10. **Creation.**

Every basic scientific discovery is forced to develop its own terminology in accordance with the new functions; it also must build its own mathematical apparatus in order to obtain its generalizations and abstractions of the new natural functions. These mathematical abstractions then lead to formulations of "natural laws."

Orgonomy deals with an entirely new, hitherto unknown realm of nature, the all-pervading cosmic orgone energy. I say "new" and "unknown" because for the first time in the history of natural science certain physical properties of space can be described in physical terms, properties which hitherto have been obscured by such isolated assumptions as the "ether," or were misinterpreted as "bad seeing," "heat waves," "natural leak," "cosmic dust," "static electricity," "ionized air," etc.

Since the cosmic orgone energy in its natural, primordial state does not obey the classical laws of mechanics and electrodynamics; since, furthermore, orgone energy revealed functions, first observed in the realm of the living, which follow entirely new, hitherto unknown laws, so-called *"functional laws,"* it inevitably had to happen that a new branch of mathematical inquiry began to develop some eight years ago: *orgonometry*.

In this paper an attempt will be made to describe a few orgonometric functions which were selected from innumerable functions which came our way over the past few years.

1. The orgonomic functional symbol

The readers of orgonomic literature are well acquainted with the functional symbol

This symbol was used wherever the *functional identity* of a pair of antithetical functions was to be described graphically. Thus, the sympathetic and the parasympathetic nervous systems function in opposite directions, the first where biophysical total contraction, the second where expansion is taking place; at the same time they form two groups of one and the same nervous system, the *common functioning principle* [CFP] of which is autonomy, i.e., independence of voluntary innervation. With respect to the CFP of autonomy the antagonistic functions are functionally identical.

The function of expansion of the life apparatus varies in many types of functions, among them in a pair of such widely different nature as vagus and cholin. Somatic and psychic functions differ greatly, yet they pair with regard to the CFP of bio-energetic functioning.

Our functional symbol was applicable in the realm of electricity with its antagonistic variations of positive and negative charges, or in the realm of magnetism with its paired variations of north and south magnetism. The functional symbol describes correctly such paired functions as love and anxiety, or love and hate with regard to their CFP which is bio-energetic excitation. Male and female as an antithetical pair, identical with respect to animal or generative cell, is another good example.

We do not yet know how far-reaching is the realm of nature in which our functional symbol can be applied. However, on the basis of our medical, biophysical, psychological, physical and other studies we are inclined to think that this realm of validity is rather wide, possibly as wide as natural functions can be observed. We are entitled to assume that our symbol describes a *basic form* of natural functioning *per se*.

We had to separate this form of functioning from other known models of thinking, such as mechanical "cause" and "effect," exclusively monistic or dualistic view of nature, the well-known parallelistic theory of mind and body which still prevails today in medicine and natural philosophy, etc. We became used to saying that nature functions neither mechanistically nor mystically, that it is governed neither by mechanical laws nor by metaphysical spirits, "forces," or "values." Its basic characteristic is motion, change, a basic unity together with endless variability. We find in nature determinism as well as freedom and unpredictability. All true natural science is in agreement as to the existence of some basic, primal, natural law; it is in this common agreement that the scientific (not the technological) and the truly religious (not the ecclesiastical) outlook could be reconciled.

We do not, of course, intend to give answers to all these complicated questions; in this paper we shall confine our subject to one question only:

Is it possible to construct an elastic form of thought whereby the FUNCTIONAL *character of nature could be described mathematically in a similar manner as technological functions are described by algebraic or differential equations?*

Since in orgonomic thinking it is assumed that nature is basically functional and not mechanistic nor mystical or metaphysical, this question is of first-rate importance. On the answer to this question depends whether or not a *functional orgonometry* is at all possible. Can the general principle of mathematics be applied at all to a non-rigid, ever-moving and changing, never static type of functioning? This is a big order and circumspect caution is necessary to fulfil it. The characteristics "non-rigid," "moving," and "ever-changing" apply fully to the manifestations of the cosmic orgone energy. The best example here is the functioning of any living organism. Can orgonomic functionalism accomplish what was impossible to achieve by means of mechanistic physics and chemistry?

It is clear: Could *orgonometric equations* be formulated at all, they would be basically different from algebraic equations and from other mathematical

devices which have been constructed in the course of natural history in order to obtain abstractions from mechanistic functions of nature.

Mathematics is concerned with *quantities*, i.e., with numerical definitions of rigid states or movements in nature. Even where functions of change are mathematically described, rigid, mechanistic relationships of functions are maintained. If x depends on y, it must change in a rigid way as prescribed by the relation to the coördinate system. *No qualities* of the functions of nature do or can enter into the numerical operations. It is the conscious intent of mathematics, as it is applied in mechanics, to abstract from all qualities and appearances and to reduce all natural functions to mere quantities. Whitehead has justly emphasized this basic aspect of mathematics.

The exclusively quantitative nature of mathematics constitutes the greatest obstacle to an abstract functional approach to nature, both for classical mathematics and for orgonometry. In mechanistic physics the exclusively quantitative principle has led to abstractions without any content at all, i.e., to the exclusion of all sense impression. We know how bad the situation in basic natural research has become because of the complete loss of observational content. In orgonomy, on the other hand, direct observation and sense perception of the functional qualities of nature, as, for instance, the form and growth of clouds, the vibration and flimmering in the sky, the light phenomena in the darkroom, etc., have come to be first-rank requirements in our natural research. Before we can measure anything, we must know, see and feel what we measure.

Since nature is functional and not mechanistic, an exclusively quantitative approach is, to begin with, impossible. It is impossible to derive correct, rigid abstractions from ever-moving and changing functions; and it is equally impossible to apply rigid abstractions, which were derived from rigid natural functions (perfect circular or elliptic motion, perfectly even or accelerated motion, etc.) to ever-changing natural processes. The way out of this dilemma is to formulate abstractions which in themselves show the basic characteristics of natural functioning: fluidity in spite of a common basic form; endless variability and unpredictability in agreement with a basic, all-embracing natural law N.

Present-day orgonometry is the result of a slow process of development, over decades, from emotional functions to *intensities of emotions*, from these to objective, *quantitative*, bio-energetic functions, in other words, from qualities over intensities of qualities to quantities which are functions of a concrete

bio-energy; bio-energy again is a function of a cosmic, demonstrable primordial energy. Thus we find ourselves dealing with functions, and we are outside the realms of mechanism, metaphysics, dualism, parallelism and monism. With this a new method of approach to nature has grown on the long way from qualitative (subjective) to quantitative (objective) exploration of nature. This also comprises the function of perception in the observer which has been connected and rooted in his bio-energetic, i.e., in objective, quantitative functions.

Let us now see in what manner our functional symbol can lead us toward the necessary goal of orgonometric equations.

2. The basic form of orgonometric equations

In order to facilitate procedures let us change our functional symbol in the following manner:

$$A \lessdot \begin{matrix} A_1 \\ A_2 \end{matrix} \qquad (1)$$

This arrangement describes *any* natural function under investigation. It was derived from qualitative studies of emotional and living functioning. The living function necessarily, as a part of nature in general, contains a basic natural law; since, furthermore, we have hitherto benefited greatly from the application of laws found in living nature to non-living nature, such as pulsation, we shall also begin the description of the basic form of orgonometric equations with a typical function in the realm of biophysics.

In the process of *cell division* doubtless a distinct natural law expresses itself. We shall build our general form of orgonometric equations in accordance with the appearance or manifestation of this natural law.

An ameba A constitutes a formed "entity" or "unit" of cosmic orgone energy. In the process of propagation, A splits up into two new entities, A_1 and A_2, each of which has basically the same qualities as A. The division which took place is not of a mechanical, arithmetical nature. A is not A_1 plus A_2, nor is A_1 or A_2 one half of A as $4 = 2 + 2$ and $2 = 4/2$. A is functionally identical with A_1 and A_2. But $4 = 4 + 4$ is impossible.

We cannot get anywhere with numerical, quantitative thinking here. At the point where the function A splits up into the functions A_1 and A_2 a

DISSOCIATION *takes place whereby a certain functioning principle continues to exist as a* FUNCTIONAL PAIR. In our strict adherence to careful observation of natural processes, we must write up the dissociation and the formation of functional pairs in the following way:

$$A \not< \begin{matrix} A_1 \not< \begin{matrix} A_3 \\ A_4 \end{matrix} \\ A_2 \not< \begin{matrix} A_5 \\ A_6 \end{matrix} \end{matrix} \qquad (\rightarrow \text{etc.}) \qquad (2)$$

A contains the *common functioning principle* (from here on: CFP) which by splitting-up continues to operate in A_1 and A_2. A_1 and A_2 form a pair of functions which are *identical with regard to their* CFP A; with regard to *each other* the two paired functions constitute *variations* since they are never perfectly identical; in most of the practical cases functionally they differ greatly. Even where the form and type of movement are nearly the same as in the case of the two amebae, A_1 and A_2, the actual functioning in regard to direction of movement, food intake, next division, etc., will differ greatly. Thus the paired functions are SIMULTANEOUSLY DIFFERENT, TO THE EXTENT OF CONTRADICTION, *and* IDENTICAL.

In the case of the two amebae, A_1 and A_2, we are dealing with a very *simple variation:*

$$A_1 \not\div A_2 \qquad (3)$$

There are in nature more complicated paired variations. In the realms of electricity, magnetism and sex formation, the paired variations show a distinct mutual affinity by attraction. We write the *simple opposition* of $+\!-\!\div$, north—south, male—female

$$A_1 \not+ A_2 \qquad (4)$$

The paired variations can appear as antagonistic, i.e., mutually exclusive functions in an *antagonistic opposition:*

$$A_1 \not\div A_2 \qquad (5)$$

This is the case in the antagonistic relationship of sympathetic and parasympathetic nervous systems, arteries and veins, sexuality and anxiety, or love and hate.

Where the paired functions oppose each other, but alternatingly, as in the contraction and expansion of the heart or in peristalsis, we shall speak of an *alternating opposition:*

$$A_1 \not\Rightarrow A_2 \qquad (6)$$

We find in nature, furthermore, paired functions which can be transformed into one another. Thus, for instance, matter can be transformed into energy and energy into matter: $M \not\rightarrow E$ and $E \not\rightarrow M$. In such cases, we shall speak of *functional transformation,* symbolically depicted as

$$x \not\rightarrow y \qquad (7)$$

$$y \not\rightarrow x \qquad (8)$$

The variations which transform into one another are of necessity of a different kind, such as matter and energy or electrical and mechanical energy. We shall later encounter important functional transformations not only from one variation into the other, but also from the CFP toward the variations. Whereas in the case of cell division the CFP and its variations are of the same kind (*homogeneous*), functional realms which contain qualitative transformations are *heterogeneous* and require different symbols for each one of the three members:

$$A \not< \begin{matrix} x \\ y \end{matrix} \qquad (9)$$

Functional transformation will acquire great importance in the investigation of the functions which lead from the realm of mass-free cosmic orgone energy [OR] into the realms of mass-containing energy and mass functions $(m \,.\, l^2 \,.\, t^{-2}, m \,.\, v)$.

In our orgonometric operations we have hitherto "equated" A_1 with A_2 and x with y not in a numerical but in the functional (also qualitative)

sense. It should be carefully kept in mind that the operation of *equation* does not *relate* the paired variations directly but *in respect to what they have in common with the third constituent of the orgonometric equation*. THE VARIATIONS ARE FUNCTIONALLY IDENTICAL WITH RESPECT TO THEIR CFP *A*. However much the variations may differ qualitatively and quantitatively, it is always true that the functional identity refers to the basic characteristics which pervade all functional constituents of the given functional realm. It is obvious that these characteristics are first given in the CFP *A*. It is this functional identity, and not the varied functions, which integrate all constituents of a realm of nature into one single, complete, unitary *whole*.

This integrated unity has nothing whatsoever to do with a mechanical sum of parts or units. It is the essence of the concept of "integration" that the units exist individually for themselves and yet *simultaneously* also exist as constituents of a single WHOLE. The functioning of a living organism with its many organs is the best possible illustration of what is meant by "integration" in contradistinction to an arithmetical sum.

3. Integration of constituents into the functional WHOLE

A factory, a railway system, the planetary system, the organisms in the factory on the earth, the heart within the organism form each a functional *whole*. They each consist of a countable number of parts. However, what constitutes the systematic "whole" or "functional unit" is not the number of parts but the common functioning principle which pervades all units that are integrated within the well-defined functioning realm. However much the efforts of an organism, or the rate of heart beat, or the number and kind of products of the factor may vary, the CFP remains essentially the same as long as the specific whole exists. And the functional whole only remains what it is as long as it is governed by the same CFP. A factory may mechanically be the same producing tools or producing shells in wartime; functionally, it has changed when it switched from producing tools to producing shells since the CFP has changed. A worker remains the same in regard to number of organs and cells if he ceases to be a builder and becomes a copper smith. However, functionally he constitutes an entirely different whole when he changes the CFP of his existence. In time, this change will also show up in his total personality.

If we search for the crucial function which constitutes the change of the CFP, we find it in the kind of transformation from the CFP toward the

variations and in the relationship of the variations with each other. The following few functional realms differ basically in that they follow different kinds of transformations and relationships among the constituents of the whole:

$$A \begin{cases} x \begin{cases} x_1 \\ x_2 \end{cases} \\ y \begin{cases} y_1 \\ y_2 \end{cases} \end{cases} \tag{10a}$$

$$A \begin{cases} x \begin{cases} x_1 \\ y_1 \end{cases} \\ y \begin{cases} x_2 \\ y_2 \end{cases} \end{cases} \tag{10b}$$

$$A \begin{cases} x \begin{cases} a \\ b \end{cases} \\ y \begin{cases} c \\ d \end{cases} \end{cases} \tag{10c}$$

Each one of the three equations constitutes an entirely different functional whole. The kind of transformation and, accordingly, the kind of integration is different, even where the constituents remain the same as in 10a and 10b.

The function of transformation is most complicated in 10c. Here *all* constituents differ among each other qualitatively.

Practically, the possibilities of variation and transformation are infinite in nature, although there exists *one* single and final CFP.

The concept of the "integrated whole" does not contain any rigid, unalterable functions. It changes and therefore always also constitutes a *process*.

In order to describe a functional realm, it is not sufficient to know the present state of the functions; we must know their functions of transformation if we want to comprehend the whole *as a process;* otherwise we cannot use the term "functional," and we deviate into mechanistic rigidities. We can of course isolate and describe for a limited period of time a certain whole in mechanistic terms, say the weight of an airplane. However, even such a prototype of mechanical functioning as an airplane is subjected to functional laws. The construction engineer must know this for the plane is, functionally, an entirely different whole 1000 feet in the air from what it is on the ground. These are, of course, practical banalities. All the more astonishing is the fact that this banality does not show up in natural-scientific mechanistic thinking in general. Nature in its basic realms, and especially in the realm of the living, is much more fluid than a crude mechanical device such as an airplane. Just because it is so fluid, is it so necessary to describe the functional trans-

formations concretely and to know the *kind* of integration of the constituents into a whole. Each single functional unit under investigation must be concretely well-defined, be it a cloud, an organism or a process of whatever kind. This definition must include the transformations. With regard to a functional comprehension of nature it is utterly useless to invent "cosmic dust" which one has never seen or understood and to build heavenly bodies out of this dust in a mechanical way by adducing, *ad libitum,* equally obscure forces from nowhere. We must know the functional texture and the transformations, i.e., the *processes* involved, if we can ever hope to move toward the CFP of all nature *N*.

We cannot be satisfied with mere abstractions of the mind. We have learned only a very short while ago how the mind develops functionally from instincts, the instincts from bio-energetic functions, these functions from physical energy shifts, and these again from cosmic energy functions. To let a mind, which is not understood, reason about unconnected single occurrences in nature, has led nowhere and never will lead anywhere. WE MUST COMPREHEND FIRST THE COMMON FUNCTIONING PRINCIPLE IN NATURE ITSELF IF WE EVER INTEND TO GET OUT OF THE STERILITY AND THE GREAT ERRING. We must first coördinate the observer as a part of nature with the observed realm of nature in such a manner that we describe realities and not our distorted fantasies about natural functions. Orgonometrically, the observer and the observed appear as varied functions of a common functioning principle, the cosmic orgone energy which governs both:

$$\text{NATURE} \not< \begin{matrix} \text{OBSERVED REALM OF NATURE} \\ \text{OBSERVER OF NATURE} \\ \text{(ORGONOMIC CHARACTER STRUCTURE)} \end{matrix} \qquad (11)$$

Abstractions are operations of a mind capable of perception; perception is rooted as a variation in nature in a concrete manner. EVERY ABSTRACTION MUST BE SHOWN TO CORRESPOND TO CONCRETE, OBSERVABLE AND VERIFIABLE FUNCTIONS OF NATURE according to functional form (11). The system of thought technique thus must not float *above* nature unconnected. It must be a part of nature itself, following the same basic laws as does nature. Also the scientific thought and the objective process which is contained in the thought form of a functional pair has its CFP *outside* its own domain in a third, more

basic constituent of the total process of thinking. It is this strict requirement of orgonomy which makes it appear so strange and sometimes "unscientific" to the libertine in the field of theory formation.

4. Direction of natural process and of research

The natural process under investigation and the process of investigation form again a pair, the CFP of which is the "orgonotic contact" between researcher and nature. Research must delineate the particular realm of nature which is to be investigated. The researcher must know exactly where to begin. This depends on what is already known and what is to be found. Every type of research, if it really comes to grips with natural functions, has one of two ways to proceed: It can investigate the essential characteristic of a certain functional realm, the CFP, and then proceed toward its variations. In this case we investigate the process of *development* which is given by the direction from A toward x and y.

If, on the other hand, we wish to proceed in the direction toward the CFP of nature as a whole we must investigate the given natural function not as a CFP but as a variation, x or y. After having established its particular characteristics, we search for its paired function, y or x, establish their specific interrelation and thereupon try to find their CFP.

$$\begin{matrix} x \\ y \end{matrix} \not> A \qquad (12)$$

Thus there are *two* DIRECTIONS given in our orgonometric equations. The one which leads from the CFP toward the variations depicts development. The other, which leads from the variations toward the CFP, describes the *natural history* or the *structuralized, past development.*

In investigating the character structure of a certain person we may establish first his or her symptomatology. If we take the neurotic symptoms as a CFP we are proceeding toward the consequences of the neurotic symptoms for the total person. We may find, for example, that chronic neurotic day-dreaming has led to the loss of a job, to accidents, etc. If, on the other hand, we take the symptoms as variations, we are proceeding backward into the structuralized history of the person. We shall inevitably find different pairs of symptoms such as sexual hyperagility paired with severe genital anxiety in the hysteric character or a compulsion of hyperorderliness paired with

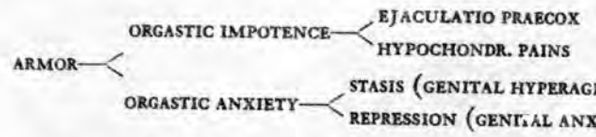
utter disorderliness in the compulsion-neurotic character. We may then proceed (and we actually do proceed in this manner during character-analysis) toward the CFPs of the different symptoms. We shall finally reach a widely valid CFP, the sexual stasis in the total organism. As a CFP the sexual stasis constitutes the bio-energetic core of *all* neurotic symptoms to the right of the orgonometric form $A \rightarrow x, y$. As a variation of bio-energetic functioning, the *sexual stasis* must be paired with some other disturbance in the biosystem. We find the second corresponding variation actually in every single case of neurosis in the *sexual repression*. Sexual repression increases sexual stasis, and, under neurotic conditions, sexual stasis makes stronger repression necessary. However, we would inevitably bog down in mechanistic thinking and we would wrongly apply rigid thinking to dynamic functions, if we were satisfied with the mere antithesis of stasis and repression. We must, in order to keep our understanding clear and to maintain contact with the whole of the neurotic process, search for the CFP of both repression and stasis.

After having examined a sufficient number of cases, we shall find beyond doubt that deep-seated *orgasm anxiety* is functionally the CFP of stasis *and* repression. Otherwise we could not answer the question why, then, the neurotic does not dissolve both his repression and his stasis simply by mating naturally. It is basically the lack of knowledge of the rule of the *common third principle,* the CFP, which leads to such erroneous questions. If the sick person had no orgasm anxiety, he would not have to ask for our help. He would find his way out of the entanglement between repression and stasis quite by himself. It is exactly the knowledge of the existence of the CFP which nourishes these two variations that prevents us from doing what so many poorly oriented psychiatrists wrongly do, namely, advise sexual intercourse in such cases without first having examined thoroughly the nature of the CFP, the strength and depth of the orgasm anxiety.

After having thus found the CFP of higher developments in the neurotic process, we do not stop but proceed further. The orgasm anxiety, taken now as a variation and not as a CFP, must be paired as all natural functions are with the exception of the last CFP of nature. We find in all cases of neurosis and biopathy that *orgasm anxiety* pairs with *orgastic impotence,* i.e., the inability to discharge bio-energy by means of autonomic convulsions. Going further we find that the CFP of both orgastic anxiety and orgastic impotence is the *biophysical armoring* of the organism, especially in the pelvis. In this manner we proceed step by step from one layer of the armor to another until we reach the CFP of orgastic potency in the depth of the biosystem.

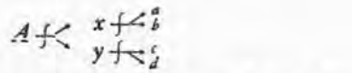
It would require a whole book to describe the total procedure. May it therefore suffice to study the illustrations here presented.

In the process of the theoretical reconstruction of the biopathic process, we can write orgonomically the different functions in regard to their mutual interrelations and their depth:



(13)

We see clearly that the armor as the CFP contains all the constituents which appear at the right. The development took place from the left to the right; from the right to the left ending in the armor we find the total of the *structuralized* development. Written in symbols, the realm of functioning reads:



(14)

We shall not follow up the many ramifications and possibilities entailed in this functional setup, but shall return to the main subject.

In the case of biopathic armoring the process ($A \rightarrow x, y$ etc.) is *reversible.* The armor can be dissolved and with it all its constituents disappear. However, there are irreversible processes such as an organism, a valid system of thought, etc.; on the other hand, most mechanical systems are reversible simply by re-arrangement of their mechanical constituents.

The two basic directions in our orgonometric equation correspond to the function "VECTOR" in abstract mathematics. The difference lies in that the orgonometric equation contains change of *qualities* whereas the vector only deals with quantities.

5. Finity and infinity; determinism and freedom

$$1 \neq \infty \tag{15}$$

The orgonometric equation (14) and every similar structure shows two more functions which again are paired. They are *finity,* representable by the number 1 on the left and *infinity* (∞) on the right. Basically there are

no limits, except, say, the death of an organism, to the development of variations within a given functional realm. Once the CFP of electrical energy is given, its variations in the form of practical appliances are theoretically limitless. The same is true for the functional realm with the CFP "pulsation" or "motion." There is complete *freedom* to every process *on the right* of the equation. Just as infinity is paired with finity, so is freedom on the right paired with determinism on the left. The variations can never transcend their CFP which pervades and governs all of them. Further careful investigations of nature would have to show whether there is any process by means of which the CFP itself can change within its own realm. I doubt that such a process exists but I may be wrong.

Freedom of development is thus infinite *within certain limits* given by the characteristics of the common functioning principle. The scientifically trained reader realizes that this statement is a logical consequence of our orgonometric thought system, in agreement with basic natural functions; it is not an ideological or political postulate founded on no inquiry either of natural laws or of their variations. Neither has this logical consequence anything whatsoever to do with the political slogan "freedom within the law," since "law" in the latter case means a law made by men and subject to irrational functions which are not a part of the rest of living nature. We mean "natural law" and *not* man-made law which is to protect society against secondary drives or is to secure power for single individuals.

It is uncertain at the present state of our inquiry whether or not "natural law" is the same functionally as "structuralized past development." However, it seems safe to assume that the concepts of "freedom" and "development" are functionally identical with respect to "lawlessness" in the evolution of variations. Development, naturally, is impossible without perfect fluidity of all constituents of a given functional process. Development does not tolerate rigid, fixed structures. This is true for the development of the bone structure in a vertebrate where ossification takes place only when growth stops; it also holds for pioneering in any field of human endeavor, be it new types of machines or new ideas in science. Development begins to become rigid structure when its free movement starts to freeze. *Structure,* and with it, past history, *is frozen movement.* The long past movement of free indeterminate development can be reconstructed from the structure, from human character structure no less than from the form of a bone of 20,000 years ago or from the ruin of an ancient edifice. Thus, development and structure form a functional pair with the CFP: *history.*

$$\text{HISTORY} \not< \begin{matrix}\text{DEVELOPMENT}\\ \text{STRUCTURE}\end{matrix} \qquad (16)$$

If we relate these variations to the preceding ones, it appears that development, freedom, infinity and indeterminism group together as one set of variations which is paired with the other set, structure, law, finity and determinism. Again, this grouping has nothing whatsoever to do with ideologies. I personally would feel inclined to prefer the first set of variations to the second. The ideologically conservative mind, on the other hand, would prefer the second set. Fortunately, natural functioning does not obey characterological preferences. Nature is functional to begin with and in *all* its doings; and functionalism means practically the *simultaneous* action of opposites which are rooted in *one* common functioning principle.

It has been said of orgonomy that it has accomplished the irrelevancy of the second law of thermodynamics, i.e., the "running down," the "dying" of the universe. It has *not,* since the universe actually *is* running down just as any other natural function is. What orgonomy, in consistent pursuit of its thought technique, did is that it found the function in nature which pairs with the running down, namely, *the building up of potential ("orgonomic potential"),* the creation of the higher level of heat in heavenly bodies and in living organisms; in other words, it has completed our picture of the energy functioning in the sense of another orgonometric equation:

$$\begin{matrix}\text{ORGONE ENERGY}\\ \text{METABOLISM}\end{matrix} \not< \begin{matrix}\text{CHARGE, ORGONOMIC POTENTIAL}\\ \text{(from low to high)}\\ \text{DISCHARGE, MECHANICAL POTENTIAL}\\ \text{(from high to low)}\end{matrix} \qquad (17)$$

Within this framework of thought, which is in agreement with actual natural functioning, the conservative finds his place as well as the rebel against the status quo; both have their function in the course of events. Law and freedom, determinism and indeterminism, finity and infinity are no longer absolute opposites, irreconcilable and mutually exclusive. They are inseparably paired functions of opposite signs which are rooted in a fluid common natural foundation. This is a major solution to a major problem which has pained humanity for thousands of years. It has nothing to do with the glib idea of "compromise." Natural functions know no compromise. Neither has it anything to do with so-called "smoothing out of differences of opinion." It is not the result of bargaining in matters of natural law. *It is natural law*

itself. This means, furthermore, that conflict, movement and freezing of motion, upward toward existence and downward toward decay are paired natural functions, independent of preferences of any kind. It means basically that sharp contradictions can be solved functionally only *outside* their own realm by applying the "third force," the common functioning principle. Race hatred between Negro and white is insolvable within its own setting. It *is* solvable from the standpoint of the CFP of both Negro and white, i.e., their both being animals, walking on two legs, having two eyes, one mouth, the same arrangement of organs, the same kind of basic desires and living principles. The variation of the skin color dwindles in importance when seen in the light of the CFP. It can easily be seen that the man-made sharp, absolutely inimical opposites dissolve like snow in the sun when submitted to the functional principle of solving problems by means of the CFP; e.g., opposites such as individual against society and vice versa, religion against sex, nature against morals, god against devil, mechanism versus mysticism, etc.

May I be permitted at this point to jump for a short moment out of the academic way of discussing things to plead for relinquishing any attempt at founding a political party with the special goal of "solving the problem of human misery by means of orgonomic functionalism." *It won't work*. Functionalism cannot be caught with rules and programs.

6. No zero in natural functioning

"Zero" is an indispensable tool in arithmetic and algebra. We too shall use it in orgonometric equations. However, *zero (0) does not exist in nature;* it simply cannot be found or placed anywhere. This follows logically from the statement, which is made safe by observation as well as experiment, that there is no vacuum, that space is filled with a continuum, with cosmic orgone energy, at least as far as our galactic system is concerned. If we follow all existent CFP's toward the utmost left of our orgonometric equation, we reach the number *one*. It designates the basic *oneness* of all existence, the all-pervading natural law, the CFP of all nature. It is given theoretically in the cosmic orgone ocean, the "ether," the "all-pervading continuum," the "fundamental natural law," which, as the CFP of *all* nature, necessarily pervades and limits qualitatively the limitless number of the variations to the right of the equation:

$$N \nearrow \begin{matrix} Vx \\ Vy \end{matrix} \qquad (18)$$

N designating the CFP of all nature, x and y designating the first two variations, and V designating the principle of variation itself. Every single variation to the right of the equation will in the future itself vary in accordance with the orgonomic functionalism of nature: Each variation will function as a variation with respect to its CFP on the left; and it will simultaneously function as a CFP for all following variations on the right.

7. The simple and the complicated

It becomes obvious from our orgonometric form that the direction $\nearrow$ moves toward the CFP of all nature, N; at the same time the functional realms become wider and the interrelations of functions become simpler. The CFP of the species of vertebrates is wider and simpler than the varied constitutions and habits of a single individual vertebrate animal. The direction $\nearrow$, on the other hand, moves toward the ever more complicated and more numerous variations.

8. No "cause," "effect" or "purpose"

In orgonometric equations there appears no such thing as "cause" or "effect." Ameba A is not the "cause" of amebae A_1 and A_2; neither are the latter the "effects" of A or its "results." A_1 and A_2 are results or effects of the functional process of cell division but not of ameba A, if one must speak of results and effects at all. What is meant here is specifically the absence of *mechanistic* or *material* cause and effect. As the functional process runs its course, effects and results appear, just as there are goals or purposes in all functioning. The difference between orgonomic functionalism and both mechanism and finalism consists in that we derive mechanical effects neither from causes nor from purposes; *orgonomic functionalism derives the purposes from functions* and effects from processes. It is obvious that before there could exist the purpose of reaching Chicago by train the *function* of the steam engine already had to be developed. And the function of the steam engine was not invented with a primal purpose attached to it; it developed out of formerly developed functions such as the rolling of a wheel and the boiling of water. The first human animals who let a wheel roll or had water boil could not possibly have known in advance of any of the purposes to

which these functions were put later. Thus, *the function always precedes its purpose* and never vice versa. This is a crucial point in natural-scientific thinking: The goal, the use, the purpose are always secondary to what underlies them as their function. Before the atmospheric orgone energy could be used in treating wounds or cancer tumors, the discoverer had to function orgonotically in a certain manner and the orgone energy had to function with no purposes at all.

Thus also the division of an ameba into two daughter cells has nothing to do with purposes or causes and effects but solely with the basic natural function of a CFP splitting up into two variations. In orgonometry, the "cause" of mechanistic thinking is replaced by the CFP, the "effects" by the variations. The "sum total" of mechanistic thinking is replaced by "integrated whole" or "functional unit," the "parts" by "functional constituents."

These basic operations of thought are in themselves functions of nature, in this particular case variations of a human organism which unites qualities and quantities and cannot function if it does not replace the "sum total" by the "integrated whole." The inclusion of the *quality* of natural functions into formal thinking is a new variation of human thought itself. It was not due to a purpose or to a cause that orgonometric equations were formulated, but solely to a type of functioning which developed in the course of the discovery of the cosmic orgone energy as one of its constituents. In the process of observation of nature, its kind of motion, its peculiar emotional functions in living organisms, its clear-cut lawful splitting up in cell division, etc., yielded spontaneously the basic form of orgonometric equations. The inclusion of qualities of functions was thus itself only a variation in this process. Unprejudiced observation of organismic functioning could not fail to disclose the fact that the organs are neither the effects nor the results of any causes but variations in the process of growth and expanding, bulging membranes plus division of functional units.

Neither could careful unprejudiced observation fail to see that the organism is not a mechanical sum of organs, or the organs obedient slaves of an imp in the brain; they are independently functioning integrated units which, as units, are again integrated into a functional whole primarily with no causes, effects, central commands and peripheral execution of commands.

These erroneous ideas about the organism grew out of the necessarily mechanistic thinking of the machine age and the monarchical state machineries with kings and subjects. We have finally reached the point of development in scientific reasoning where this kind of prejudiced thinking shows up as the failure it truly is; where science begins to turn to nature itself, without any borrowings from the mess of social or human characterological organization. The tide is definitely turning. Instead of judging nature, as heretofore, by the standards of human structure, social as well as characterological, human functioning in all its aspects is being submitted to severe judgment from the standpoint of the infinitely wider realm of nature in which man is only *one* among billions of variations.

What has been said about the secondary importance of causes, effects and purposes also is valid for "matter" and "particles." We are finally getting away from these concepts as primary constituents of the universe. It has wrought too much confusion in biology and also in astronomy. The existence of matter and particles, of course, is not denied. However, we do not place them any longer at the roots of the universe. Matter and particles are also variations of basic functions in the cosmic orgone ocean. We shall see in a different context that matter or particles vary out of the process of superimposition of two or more orgone energy units.

The consequences of the inclusion of the qualities of functions into abstract forms of thought are gigantic; they are no less amazing to me than they will be to the careful and thoughtful reader and student of science. We can remain very modest in performing these operations since we know now that it is not any heavenly purpose nor any great cause in our particular functioning which does the performing. Seen orgonomically, this performance is due to the fact that human thinking has developed and still is developing over the millennia; that as individuals we are single functional constituents in the general, streaming function of learning to know better and safer. The immensity of the stream which carries us along must not blind us toward the role we play in it.

9. Quality and quantity as a functional pair

Natural functioning, wherever we encounter it, is endowed with two basic characteristics: It has certain *qualities* such as the form of motion, color, extension, density, consistency, attractive or repelling properties, etc. It also has certain *quantitative* characteristics which are attached to its qualities, such as the rate of speed in motion, the quantity of weight, the length of a line or the number of units in an arc. It should at this point be emphasized, if for no other purpose than that of contradicting a deeply ingrained mistake

in present-day natural-scientific thinking, that what we meet with in nature immediately are its functional properties and not its quantities. The quantities in nature, as for instance the length of a line or the rate of speed of a motion, are artificial interferences of the human intellect with natural functioning. Nature functions, man measures its functions. Thus the qualities of functions have for our purposes priority over the quantity of functions. This is in accordance with even practical engineering. Before any measurements for the future building can be taken, its shape and layout must be determined. We cannot start building a home by measuring the length of a wall. The *general idea* of the properties of the home must be there first.

It is now a common error in some types of scientific thinking to proceed with measurements before the function which is being measured is even understood. Reactions of the mind are measured with stop watches without understanding what reacts and why it reacts. It is true, to the mechanistic mind numbers and equations which dissolve to zero give the impression of a "perfect" state of affairs. In many cases this soon turns out as the illusion it was to begin with. We do not aspire to be perfect. Nature is not perfect either. We prefer to describe nature first as completely as possible, to link up its functions and to comprehend the *how* of its doings before putting it into the straightjacket of numbers. This is our approach also to COMPLETE orgonometric equations which include both qualitative functions and quantities.

First, we must build a form to coördinate quality and quantity, thus:

$$\text{FUNCTIONAL PROPERTIES} \; f \begin{cases} \text{QUALITY} \\ \text{QUANTITY} \end{cases} \qquad (19)$$

Quality and quantity thus appear as a functional pair, identical with respect to their CFP which is their being properties of functions. The qualities are immediately perceived *(subjective)*, the quantities are measured and reasoned *(objective)*. The quantities have extensity, the qualities have intensity. An emotion is felt as more ***intense*** when the oscillograph shows a greater ***extent*** of reaction as, for example, in the so-called psychogalvanic reaction. Thus, for the first time in scientific thinking, observer and observed, subjective and objective, quality and quantity, intensity and extensity, hitherto split up with no bridge in between, are merged into one whole as constituents of natural functioning itself. This form was obtained for the first time when in the measurements of the bio-electrical effects of pleasure and anxiety the

intensity of the emotion was shown to be functionally identical with the ***quantity*** or the ***extent*** of the bio-electric charge at the skin surface.

The precedence we give to qualitative, functional formulation is the inevitable consequence of the requirement to describe natural functions first before measuring them. This is essential if we wish to arrive finally at "complete" (both qualitative *and* quantitative) orgonometric formulations, in accordance with orgonometric form (19).

A person suffering from compulsive counting who, entering a beautiful forest, starts counting the trees in the forest and the leaves on each single tree inevitably must fail to understand the nature of the forest. He would start counting things instantly whether he entered a forest or a warehouse. It is, of course, utterly unimportant to the forest as well as to anything else whether or not our perfectionist believes he has understood the forest in a "perfect" manner; or whether he does away with the forest, entirely dissolving it into nothing but numbers or sense impressions. The forest grows and the trees go on budding each spring when orgone energy expansion functions most strongly.

I am inclined to attribute the failure of mechanistic science to comprehend living matter primarily to the premature or exclusive arrival at numerical equations. It looks good to some people but does not accomplish much if we describe a biophysical function in terms of algebraic equations.

We shall find in the further course of this presentation, while discussing the orgonometric form of pulsation, that the quantitative definitions grow out spontaneously from functional definition if the qualitative description is correct.

10. Creation

Creation as used in the context of this treatise means the development of either new individual units in a developmental process such as offsprings in biology; or it means entirely new forms of existence such as the development of a new species. In both cases the function of creation appears based on the emergence of a qualitatively different CFP which from now onward will develop its own specific variations. Let us now return to an already well known orgonometric form in order to deduce functionally ***creation*** from the general form of orgonomic functioning.

We fail to grasp the function Creation orgonometrically if we try to apply to it the general form [(2) p. 166]. This form is in complete agreement with

the division in amebae from which it was originally derived. But it fails if we try to apply it to procreation in biological realms higher than those of protozoa. The CFP "animal" does not divide or dissociate like an ameba in the process of propagation. Before a new animal or plant, for that matter, can come into being, superimposition, fusion and interpenetration of a pair of variations take place. First the two organisms, male and female, superimpose; they merge and interpenetrate energetically; then their respective germ cells repeat fusion and interpenetration. In the course of this process out of the fusion of two paired variations a new CFP, a functional unit is *"created."* We cannot write up this process in the form of $\overset{x}{y} >\!\!\rightarrow A$, since the general direction leads away from the CFP A toward a *new* CFP. We are dealing with *development* and not with historical analysis.

The creation of a new CFP, A^1, is thus preceded by fusion of two paired and simultaneously opposite functions, x and y. We must assume that the process of *creation* mirrors some basic natural law. We find that fusion and creation are not limited to metazoal orgonotic systems. Amebae usually propagate through simple division without fusion. However, it is known that at times even amebae fuse, thus creating a new unit A^1 out of two variations whence new propagation through simple paired division again takes its further course.

Fusion is also essential to the formation of the *zygote* out of two *gametes,* before division sets in.

Male and female generative cells fuse. Functionally, the fertilized egg (A^1) is an energy system entirely different from the unfertilized egg (x). Fusion and creation of this different kind of egg are evidently essential to initiate the process of cell division and further blastula and gastrula formation in metazoa.

The creation of a new CFP, A^1, follows in the process of fusion of two paired basic orgonotic natural functions. We integrate equation (18, p. 177) and (10c, p. 169):

$$N \not< \begin{matrix} Vx \\ Vy \end{matrix} >\!\!\!\!\!\!\rightarrow A^1 \not< \begin{matrix} x \not< \begin{matrix} a \\ b \end{matrix} \\ y \not< \begin{matrix} c \\ d \end{matrix} \end{matrix} \qquad \rightarrow \text{etc.} \qquad (20)$$

The function of creation is expressed in

$$N \not< \begin{matrix} Vx \\ Vy \end{matrix} >\!\!\!\!\!\!\rightarrow A^1 \qquad (21)$$

N represents the basic orgonomic natural law, V the principle of variation itself, x and y the concrete variations and A^1 the CFP which emerges from fusion of x and y.

We shall meet this function later on in certain astrophysical observations. Man's roots in the universe are represented by the functions of superimposition, fusion and creation which he has in common with cosmic functions and processes of a purely orgone-*physical* nature.

It should carefully be kept in mind that the symbol N represents basic functions of the *undifferentiated* cosmic orgone energy, and not secondary natural functions such as inert mass and mechanical energy. Whether or not such functions as the chemical combination of Na and Cl to NaCl can be subsumed under the term creation, remains to be seen. NaCl can again be split up into Na and Cl. On the other hand, a reversal of A into Vx and Vy is not possible, at least in the bio-energetic realm.

Creation seems to be limited to *free, primordial* orgone energy functions only. This includes more than life, since the primordial cosmic orgone energy is free, i.e., unbound. Creation in all realms of the living appears as an immediate continuation of primordial, mass-free orgone energy functions within the boundaries of membranous matter. However, as Experiment XX has so clearly demonstrated, membranous matter in living systems itself emerges from structuralization of free, primordial, cosmic energy.

It will be essential to find out how far the function of superimposition, fusion and creation of new CFPs reaches in nature generally.

May 1949

(To be continued)

An important scientific innovation rarely makes its way by gradually winning over and converting its opponents; it rarely happens that Saul becomes Paul. What does happen is that its opponents gradually die out and that the growing generation is familiarized with the idea from the beginning . . .

Max Planck, THE PHILOSOPHY OF PHYSICS
(W. W. Norton Co., New York, 1936)

Meteorological Functions in Orgone-Charged Vacuum Tubes

Preliminary communication

By Wilhelm Reich

In the *International Journal for Sex-economy and Orgone Research* 3, 1944, pp. 1-16 (later republished in The Cancer Biopathy, 1948, pp. 97-121) I published a few observations on the influence of weather changes on such orgonotic functions as *temperature differences* between orgone accumulator and surrounding air (To — T) and differences in the speed of spontaneous electroscopic discharges. To summarize:

In clear and sunny weather the temperature difference To — T was shown to be higher, up to 1.5°C. in the shade and up to 20°C. in the sun, as compared with the reaction in a cloudy atmosphere. Prolonged rain reduced the difference to zero or nearly zero. The spontaneous electroscopic discharges, too, are slower with clear and faster with rainy weather.

It was also shown that these two reactions ran nearly parallel. They were explained as due to *increase of orgone energy charges in the atmosphere in clear and dry weather, and to withdrawal of orgone energy into cloud formations before and during prolonged rain or thunderstorms.*

Prolonged tests of these basic facts confirmed the first conclusive observations which were made between 1940 and 1944, and were continued over the years by several scientific workers.

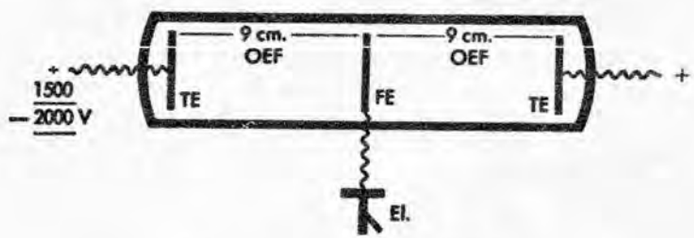
In 1947 I succeeded in charging vacua of 0.5 micron pressure with orgone energy. 1947 was a severe sunspot year and all charged vacua showed blue lumination upon excitation. Geiger counter reactions (up to 25,000 impulses per second in one special vacor tube), and charges which were demonstrable

by means of electroscopes attached to unconnected electrodes (*cf.* communications in *Orgone Energy Bulletin* 1 and 3, 1949).

Since 1947, some functions in the so-called vacor tubes (i.e., orgone-charged vacuum tubes) were encountered which resisted explanation. It seemed, however, that the vanishing of the charges in a few of the vacor tubes had something to do with the decrease in sunspot activity from 1948 onward. There was nothing to be done but wait and continue daily observation of the vacor phenomena. In the course of these observations, since 1948, it was possible to establish the functions connected with weather changes which will be described in the following.

The vacor tubes differed among themselves by varying arrangements of the inner aluminum electrodes. One of these vacor tubes had the following characteristics:

TRIOD VACOR TUBE, 18 x 4 cm.; 0.5 micron pressure



V . . . . Trigger voltage 1500–2000 V
TE. . . . Trigger electrode
FE. . . . Orgone Energy Field Electrode
El. . . . Electroscope indicating field strength
OEF. . . Orgone Energy Field

The vacuum tube consists of a cylinder approximately 18 cm. long and 4 cm. in diameter. It contains *three* aluminum electrodes, one on each end and one in the middle across the width. The two outer aluminum electrodes are used for attachment of the exciting trigger voltage. The one unconnected and placed in the middle is used to measure the strength of the *orgone energy field* between the two outer electrodes.

A distance of 18 cm. between two electrodes would require from 50 to 80 thousand volts to bridge the gap in an 0.5 micron vacuum.

As reported in 1949, orgone-charged vacuum tubes do not operate in the

usual way; no sparks cross the gap between the two electrodes. The electrical tension of approximately 1500 volts which is attached to the outer electrodes serves only as a *"trigger"* for the excitation of the orgone energy field between the terminal electrodes. The calibrated electroscope, which by deflection of the leaf indicates the onset and the degree of the charge of the orgone energy field, is attached to the *middle* electrode. This electrode is located ca. 9 cm. from each of the two outer electrodes.

The procedure in measuring the orgone energy field charge is the following:

1. The voltage is increased slowly in steps of one hundred volts until the deflection of the leaf of the electroscope sets in; it is further increased until the deflection reaches a value of approximately 1500 volts, i.e., until it points to exactly 45° on the scale, i.e., to the fifth division.

Measurements over many months have revealed the fact that the degree of leaf deflection varies not only with the voltage applied to the two trigger electrodes but that it also *varies with the weather:* IT REQUIRES MORE VOLTAGE TO RAISE THE LEAF TO 45° IN BAD, RAINY, OR STORMY WEATHER THAN IN CLEAR, DRY, AND SUNNY WEATHER. The range of the variation of voltage needed to achieve the 45° deflection was rather great, approximately 1500 volts in clear and up to 2000 volts in very bad weather.

The charts which follow (*cf.* pp. 188-9) depict only this variation which depends upon the weather. Since the volt charge varies in reverse proportion to the weather (clear weather—less trigger voltage, bad weather—higher trigger voltage), the numbers 1000 to 2000 run DOWNWARD on the Y axis of the coördinate system in steps of 100 volts. This setting is necessary in order to coördinate the general run of all the weather curves drawn.

2. When the aluminum leaf reaches a 45° deflection, the charging is stopped. The electroscope used in these measurements was a very slow one which discharges one of its ten divisions in about one half to one hour in the open air. The second step in the measurement is the *determination of the rate of spontaneous discharge of the electroscope.* It is interesting to note that the discharge is much faster when the electroscope is attached to the vacor tube. This seems to be due to "leakage" of charge from the center electrode through the orgone-charged vacuum toward the two trigger electrodes which are connected with the voltage supply. Before measuring the rate of discharge we shut off the trigger voltage completely. In this particular experimental

setting I always measured the speed of discharge from the 5th to the 3rd scale division.

Now it was shown that the rate of *discharge also varied with the weather just as it did with measurements in unconnected electroscopes.* The rate of discharge was faster in bad weather and slower in clear, sunny weather. The range of variation was found to be between 30 and 60 second orgs (for definition of "second org," *cf.* THE CANCER BIOPATHY, p. 113).

In the following charts (*cf.* p. 188) the following measurements have been integrated with regard to weather reactions:

1. Barometer 29 to 30 pressure in steps of 0.1.
2. Trigger charge for vacor tube in volts from 1000v. to 2000v.
3. Spontaneous electroscopic discharge in org seconds: 10 to 60 second org.
4. Temperature difference To — T in decimal centigrades 0° to 1°C.

First, let us survey the general characteristics of the integrated orgonotic weather functions:

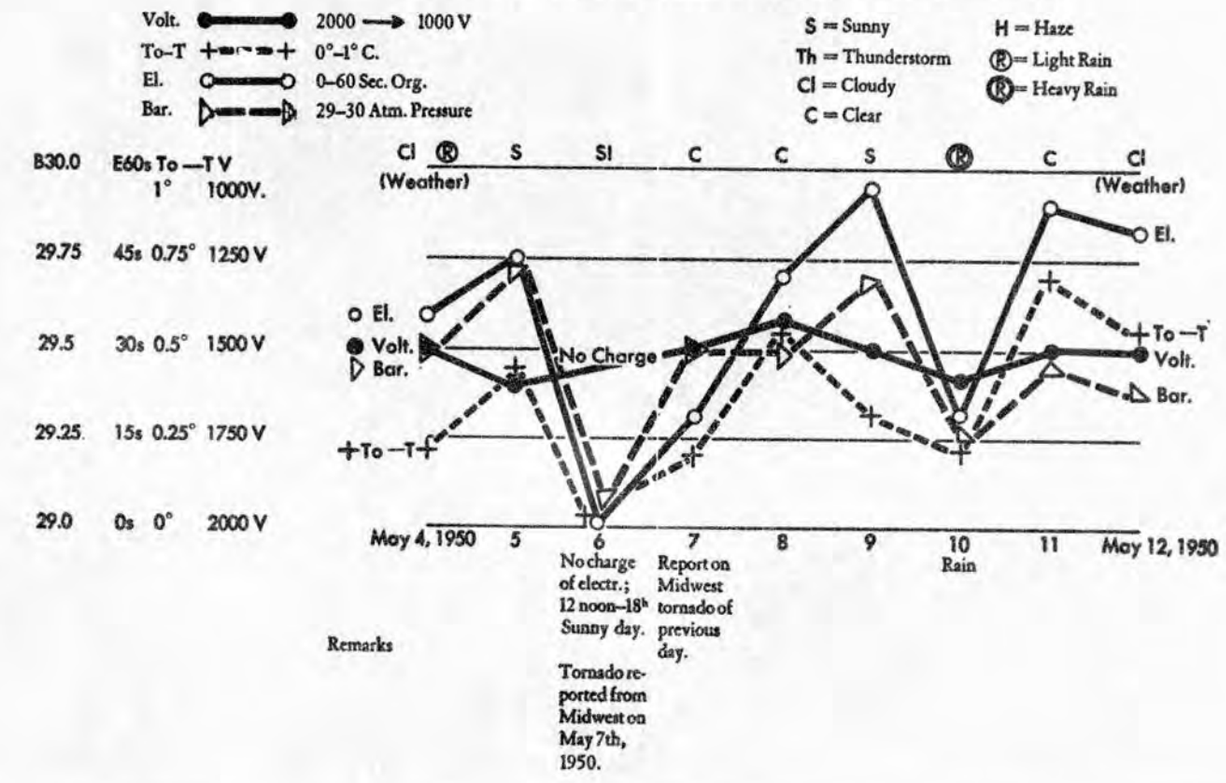
1. The curves of barometer, vacor tube trigger voltage, electroscopic discharge rate, and temperature differences run basically parallel.

2. They all rise high in sunny, clear weather and uniformly drop shortly before and during bad, rainy or stormy weather.

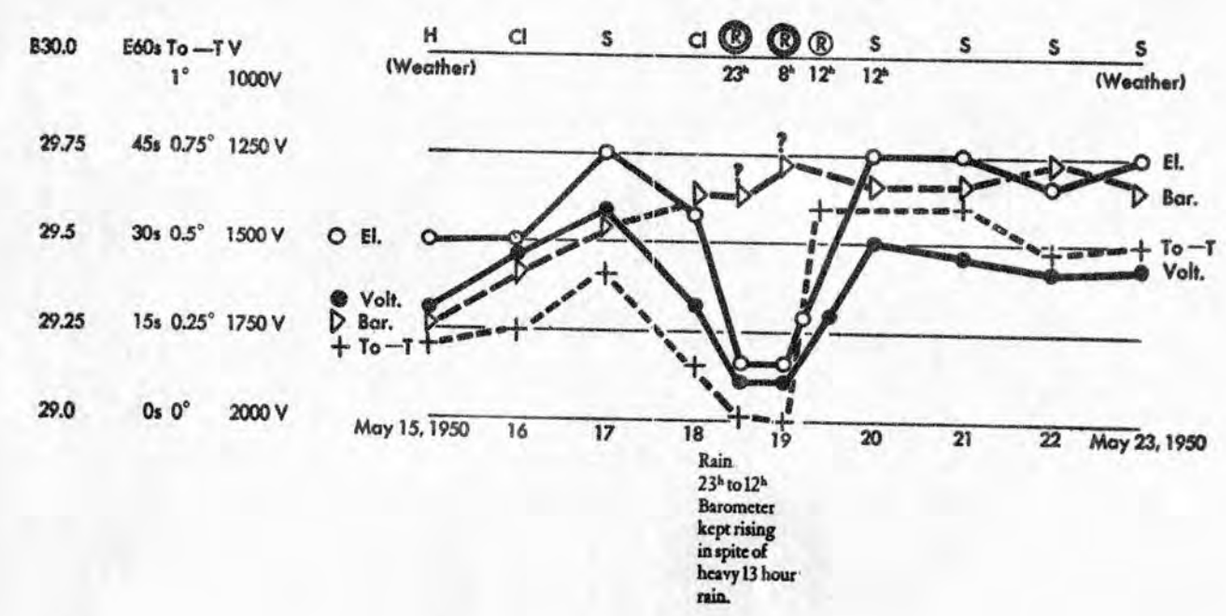
3. The peaks of the rising curves were taken daily at noon. In the morning and evening hours the level of the curves is usually lower in high altitudes. Therefore, measurements were taken between 12 and 13 o'clock over a period of four months.

4. If we compare the four curves, we can easily see that the curve representing the *electroscopic* reaction is by far the most sensitive one. Its range of rise and drop is larger than the range of the others. On May 24, 1950, the great sensitivity of the electroscopic reaction to meteorological changes was demonstrated in a most impressive manner: The day began at Orgonon with beautiful sunshine and clear weather. At noon, when I took the daily measurements, all curves except the electroscopic one had risen in accordance with the clear weather. I did not understand why the electroscopic curve had dropped by several points. I measured again, several times, with the same result. One hour later, at 13^h, I began to understand the drop and at 16.30^h I was certain: At 13^h clouds had begun to appear all over the sky and at 16.30^h a brief but heavy shower poured down. Soon afterward the sky was completely clear and the sun shone again. It was only the electroscopic discharge which by a slight speed-up had predicted this shower.

METEOROLOGICAL REACTIONS OF ORGONE ENERGY IN THE VACUUM, MAY 4—12, 1950


Volt. 2000 → 1000 V
To–T 0°–1° C.
El. 0–60 Sec. Org.
Bar. 29–30 Atm. Pressure
S = Sunny
Th = Thunderstorm
Cl = Cloudy
C = Clear
H = Haze
® = Light Rain
® = Heavy Rain
B30.0 E60s To —T V
1° 1000V.
29.75 45s 0.75° 1250 V
29.5 30s 0.5° 1500 V
29.25 15s 0.25° 1750 V
29.0 0s 0° 2000 V
Cl ® S Sl C C S ® C Cl
(Weather)
(Weather)
El.
To —T
Volt.
Bar.
No Charge
May 4, 1950 5 6 7 8 9 10 11 May 12, 1950
Rain
Remarks
No charge of electr.; 12 noon–18h Sunny day.
Tornado reported from Midwest on May 7th, 1950.
Report on Midwest tornado of previous day.

METEOROLOGICAL REACTIONS OF ORGONE ENERGY IN THE VACUUM, MAY 15—23, 1950


B30.0 E60s To —T V
1° 1000V
29.75 45s 0.75° 1250 V
29.5 30s 0.5° 1500 V
29.25 15s 0.25° 1750 V
29.0 0s 0° 2000 V
H Cl S Cl ® ® ® S S S S
(Weather)
23h 8h 12h 12h
(Weather)
El.
Bar.
To —T
Volt.
May 15, 1950 16 17 18 19 20 21 22 May 23, 1950
Rain 23h to 12h Barometer kept rising in spite of heavy 13 hour rain.

5. The barometer lags in sensitivity behind the three other meteorological reactions. On May 18th and 19th, for instance, electroscope, thermometer, and vacor tube trigger voltage showed steep drops, thus indicating the rain which set in at 23^h on the 18th and lasted well into the 19th of May; the barometer, however, kept rising. This is a fact which I cannot explain.

6. Theoretically the most interesting and also the most important function is that shown by the vacor trigger voltage. In terms of meteorological views which make the gaseous atmosphere of the earth (pressure and movement due to thermical differences) alone responsible for the weather phenomena, one would not expect reactions in an evacuated tube. One would, in classical terms, not expect that any reactions to weather changes could take place in a vacuum of 0.0005 mm. pressure. One could not possibly assume that a certain amount of voltage at the two electrodes would ever be different in effect. And last, but not least, one could not fail to comprehend that these changes, induced at the electrodes (18 cm. apart), would manifest themselves in the electroscope which is connected with the center electrode 9 cm. distant from each of the two terminal trigger electrodes. A vacuum is an "empty" or nearly "empty space"; no air movement or air pressure can reach it; neither can changes in humidity or temperature since there is nothing inside to absorb water or hold heat apart from the air-tight condition of the whole system.

Still, fluctuations of the "INSIDE" of the vacuum tube are clearly and irrevocably demonstrated and measurable. The consequences of these unequivocal manifestations of the vacuum are far-reaching. They are the following:

1. There is "something" within the evacuated and tightly sealed tube which is not air and which reacts to meteorological changes in the outer atmosphere.

2. This reaction would not be possible if the "something" *within* the air-tight evacuated tube were not somehow in *direct contact* with the orgone energy in the atmosphere *outside*. The reaction requires that the orgone energy outside and the orgone energy inside the tube are in touch *through the walls* of the pyrex glass tube.

3. Orgone energy penetrates matter which is impenetrable to air and gas.

4. *There is no vacuum. All space is filled by primordial cosmic orgone energy.*

Let us now study the fluctuations within the vacuum tube more closely:

On May 6, 1950, there was no charge in the tube at all. The electroscope did not react. The weather that day was clear and sunny. High-field charge

values were to be expected. *The same day a tornado had hit the Middle West.* I knew nothing of the tornado at the time of measurement. I read about it in the newspaper the following day. This fact means: *A vacuum tube, highly orgone charged, failed to react in Maine, U.S.A., when a major atmospheric turbulence developed some 2000 miles to the West.* This requires, again, a *continuum* in the atmosphere which is most sensitive and cannot possibly be gas, i.e., of a material nature. It is energy, orgone energy. Naturally, it is as yet incomprehensible why this reaction to a tornado 2000 miles away takes the form of a standstill in functioning. But we do not need to try to explain everything at once.

Another reaction of the orgone energy within the vacuum is the lessening of sensitivity to the electrical trigger voltage. On rainy days, it requires more voltage to obtain the reaction that can be had with less voltage on sunny days. This points to either one of two possibilities:

The orgone energy within the vacuum slows down in motility or it is "thinned out," as it were. Both possibilities are equally given. The interpretation of thinning out has the only advantage that it makes understandable the accumulation of orgone energy in the massing clouds.

According to this view, shortly before the onset of heavy rain or thunderstorms, orgone energy is withdrawn from the immediate atmospheric region toward the region of cloud formation. To this we would have to attribute the typical decrease in the temperature difference (i.e., less kinetic energy at the metal plate), the speed-up in the electroscopic discharge (i.e., less energy available to hold the leaf up against gravity) and the reversal of the direction of the orgone energy motion in the atmosphere toward the region of heavy cloud formation.

According to the orgone functions which so far have become comprehensible to us, cloud formation, rain, and lightning would follow the following functions:

1. Increase in energy level (motility and charge) in one area due to sun radiation or other factors.

2. Creation of an *orgonomic* potential difference, i.e., attraction of orgone energy from weaker regions toward the higher charged cloud center.

3. Orgone energy attracts water and vice versa. The highly charged weather center attracts water vapor from the surrounding atmosphere: first cumulus clouds.

4. The cloud, once formed, constitutes a rather strong water—orgone—

energy—system which exerts a strong attraction on orgone energy as well as on water vapor. Highly concentrated and charged clouds, future thunderstorm clouds, are of a deep *blue* color. The blueness is due to orgone energy in direct proportion to the charge. The more orgone energy is concentrated, the more water is attracted and can be kept suspended; the deeper and denser also is the cloud. It can easily be observed that grayish clouds tend to spread over wide areas of the sky, whereas deep blue thunderclouds usually form in an otherwise clear sky. The gray, evenly distributed cloud releases no or little thunder and an even, prolonged rain or drizzle.

These differences point to the following:

5. In the formation of heavy thunderclouds there are *steep* orgonomic potentials in the process of build-up between the thundercloud and other clouds. Once a certain degree of charge has been reached the orgonomic potential[1] changes into the *mechanical* potential of energy discharge: *Lightning*, i.e., locally most concentrated orgone energy.

6. *Rain* would set in when the amount of water carried and suspended in the cloud outweighs the capacity of the orgone charges to keep the water suspended. Usually, in a thunderstorm the onset of heavy rain and lightning are simultaneous though discharges may occur before the onset of rain. During rain the water again separates from the orgone energy. Rain water retains some of its charge. It shows an orgonotic potency of 3 as compared with distilled water, 1, and tapwater, 4.

Much remains to be investigated in this realm. However, the orgonotic functions of the atmosphere relieve us of the queer assumption that an essentially ion-free atmosphere can develop suddenly, out of nothing so to speak, the high charges of a lightning flash. It also frees us from the equally cumbersome assumption that water droplets are results of condensation of vapor around "dust particles." Any microscope will easily reveal the fact that there can be no talk of "dust particles" as centers of condensation. The dust particles would have to come down with the rain and be visible under high magnification. And even the assumption of "dust particles" does not in the least make understandable the *suspension* of millions of gallons of water in the atmosphere.

In December, 1944, in the course of experimentation with bion water in Experiment XX (*cf. International Journal of Sex-economy and Orgone Research* 4, 1945, pp. 133-146), we found out that different bion water solutions showed a nearly parallel rise and drop in orgonotic charge. (The orgonotic potency of the bion water was measured with a fluorophotometer.) The rise in the curve corresponded with clear and the drop with muggy or rainy weather. Since all four preparations of bion water show the same phenomena, only one conclusion is possible:

The orgone energy contained in the bion water reacts to weather changes in the same manner as does the charged vacor tube.

From here a self-evident conclusion follows:

The living organism contains orgonotically highly charged fluids in its membranous system. The organismic reactions to meteorological changes become understandable if we attribute these changes to the reactions of orgone energy in fluids and in vacua to weather changes. *The living organism, too, is more active in sunny, clear weather and slows down energetically in muggy or rainy weather.* It is well known that rheumatic patients as well as cancer patients react severely to weather changes.

[1] *Cf.* Reich: "Cosmic Orgone Energy and Ether," *Orgone Energy Bulletin* 4, 1949, pp. 146-147.

Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses Nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this.

—T. H. Huxley

Children of the Future. I.

Report on the Orgonomic Infant Research Center, given by Wilhelm Reich at the Second International Orgonomic Conference, Aug. 25, 1950

The future fate of the human race will be shaped by the character structures of the *Children of the Future*. In their hands and hearts the great decisions will lie. They will have to clean up the mess of this 20th century. This concerns us who are living today in the middle of this great mess.

An entirely new, hitherto unheard-of kind of social development has entered the scene: *The international interest in the* CHILD. This development began in 1946 in the USA, shortly after the end of World War II.

This seems to be our task in the new development:

Our parents and grandparents have, during the past century, repeatedly tried to penetrate the wall of social evil with all kinds of social theories, political programs, reforms, resolutions, and revolutions. They have failed miserably every single time. Not a single attempt at an improvement of the human lot has succeeded so far. More than that, or rather, worse than that: The misery became deeper and the entanglement became worse with every new attempt. The present generation, i.e., those who are in their maturity today, the 30- to 60-year-old ones, have inherited the confusion and have tried hard but in vain to get out of it; some have been able to raise their heads above the chaos, others have been dragged into the whirlpool, never to emerge again. In other words, *we have failed miserably as builders of a new orientation in life*. We were too much burdened with our own past entanglements. We have carried chains on our legs while we tried desperately to jump into freedom. We fell, and, as a generation, we shall never make it again.

Is there, then, no hope at all? There *is* hope, much hope, if only we muster the courage and the decency to realize our miserable failure. Then, and only then, shall we be able to see where and how we can pitch in and HELP.

We can help if we realize fully the tremendous hope which is entailed in the turn of public opinion, first of all in the USA, about the importance and decisive nature of early upbringing.

The first requirement for grasping the given opportunities is the realiza-

tion of our proper function: WE ARE NO MORE THAN TRANSMISSION BELTS FROM AN EVIL PAST TO AN EVENTUALLY BETTER FUTURE. WE SHALL NOT BE THE ONES TO BUILD THIS FUTURE. WE HAVE NO RIGHT TO TELL OUR CHILDREN HOW TO BUILD THEIR FUTURE SINCE WE PROVED UNFIT TO BUILD OUR OWN PRESENT. WHAT, AS TRANSMISSION BELTS, WE CAN DO, HOWEVER, IS TO TELL OUR CHILDREN EXACTLY WHERE AND HOW WE FAILED. WE CAN, FURTHERMORE, DO EVERYTHING POSSIBLE TO REMOVE THE OBSTACLES WHICH ARE IN THE WAY OF OUR CHILDREN IN BUILDING A NEW, BETTER WORLD FOR THEMSELVES.

We cannot possibly preach "cultural adaptation" for our children when this very same culture has been disintegrating under our feet for more than 35 years. Should our children adapt to this age of war, mass killing, tyranny, and moral deterioration?

We cannot possibly hope to build independent human characters if education is in the hands of politicians. We cannot, and dare not, give away our children in such a shabby manner.

WE CANNOT TELL OUR CHILDREN WHAT KIND OF WORLD THEY WILL OR SHOULD BUILD. BUT WE CAN EQUIP OUR CHILDREN WITH THE KIND OF CHARACTER STRUCTURE AND BIOLOGICAL VIGOR WHICH WILL ENABLE THEM TO MAKE THEIR OWN DECISIONS, TO FIND THEIR OWN WAYS, TO BUILD THEIR OWN FUTURE AND THAT OF THEIR CHILDREN, IN A RATIONAL MANNER.

THE ORGONOMIC INFANT RESEARCH CENTER (OIRC)

On December 16, 1948, 40 professional workers, physicians, baby nurses, and social workers met at the Orgone Institute in Forest Hills, New York, to discuss a most difficult task in education: *The Study of the Healthy Child*. They were chosen from among some 100 workers in the field of orgonomic medicine and education as those probably best suited to approach this task. The newness of the task lay in the fact that HEALTH in children came to be a major problem of education, and in the other fact that the term "Healthy Child" had never been clarified before; nor had anybody tried to differentiate health from sickness in newborn infants. The complexity of the whole task will clearly emerge from the factual procedures and developments which took place over a period of the first three months of the actual study of the problem.

The plan was conceived over a period of some 10 years, from 1939 to 1949, when, finally, the first practical steps toward an organization of the task were taken.

Those who are not thoroughly acquainted with the practical aspects of early

child-rearing may wonder why and how healthy children can present a problem, and a major problem at that. This question will be answered unequivocally by the events themselves.

The main subject of this first, preliminary meeting was presented in the introduction:

The Orgonomic Infant Research Center (from now on OIRC) was proposed as an organization for research only; the research would be limited to newborn infants. By the method of exclusion, the task was clarified and confined:

The OIRC would *not* provide any routine social service which can be provided by other, established child institutions.

The OIRC would *not* accept sick children for treatment on a routine basis, except in such cases where important insights could be gained by such treatment for the study of the process of health in newborn infants.

The OIRC would *not* engage in sexual or general marriage counseling except for parents whose infants would be under its special care.

The reasons for these limitations were the following:

Routine services already supplied by other institutions should not be duplicated since this would not serve the main task.

Acceptance of sick children in the OIRC would immediately make provision of many well-trained child therapists necessary; well-trained child therapists are very few. Furthermore, the prevalence of infants in need of treatment would soon obfuscate the main task, that of the study of the *healthy* child.

No profound insights into the nature of naturally given health in infants were to be expected from the study of the biopathic functions in emotionally sick children. In the course of the past 30 years of psychiatric development no decisive aspects of "health" in children have been obtained. The hope of arriving at sound conclusions about healthy development drawn from biopathic functions has thoroughly failed. There seems to be no approach to health from the study of sickness. On the other hand, a sounder judgment of sickness was to be expected if it were approached from natural, healthy functioning and judged from this base of operation. However, the base of healthy functioning in newborn infants had to be first elaborated before it could become a reliable factor of comparison for the judgment of sickness in children. For example, is whooping cough or constipation a naturally given or a culturally induced development? Nobody can tell.

The training as well as the character structure of most parents, physicians, and educators is geared to present-day human character structure and social views on education. There can be no disagreement over the fact that emotional diseases in adults are widespread; the average parent, educator, and physician carries the heavy burden of the wrong kind of education of the first half of this 20th century which perpetuated centuries of utter ignorance of childhood. The structural distortions in the character of the parents, physicians, and educators are transmitted automatically to each newborn generation. Thus, a wrong kind of public opinion in education, and with it the warping of the naturally given capacities in the newborn, are reproducing themselves endlessly. Obviously cutting through this vicious circle arbitrarily but correctly, seemed indispensable. The lever to break the vicious circle could, at the present state of knowledge in these matters, only be careful choice of the parents whose babies were to be observed and taken care of.

The task, furthermore, was too big to permit distraction by other educational problems which today are well-known and also fairly well handled.

It was made perfectly clear, to begin with, that the choice of suitable parents would in itself present a major problem to be solved first.

The basic structure of the OIRC:

The organization of the OIRC was to reflect the task to be accomplished. In order to reach the naturally given plasmatic bio-energetic functions of the infant, the work had to be concentrated on the developmental process from conception through delivery up to the age of about 5 or 6, i.e., the age where the formation of the basic character structure is completed. Accordingly 4 major groups had to be established:

1. *The* PRENATAL *care of healthy pregnant mothers*

This service was to include sex-economic counseling of the parents during pregnancy, routine hygiene measures, removal of common practices which are known to harm the growth of the embryo, such as tight girdles, lack of orgastic release during pregnancy, etc.; use of the orgone accumulator during the entire pregnancy; careful periodic examinations of the bio-energetic behavior of the organism in general and the pelvis in particular. It was to be determined what kind, if any, influence upon embryonic development is exerted by depressions, blocked hatred, crying, etc., during pregnancy. We soon learned that nearly everything was yet to be found out in this respect. Nothing was known about the emotional factors in pregnancy, and we had no more than a few well-defined, clinical experiences at our disposal from which to proceed, such as the blocking of energy flow in the organism due to

disorderly energy discharge. There arose the further task of finding the kind of obstetrician who would, if not understand, at least not obstruct orgonomic procedures.

2. *Careful supervision of the delivery and the first few days of the newborn's life*

This second task appeared as the most crucial one. Birth and the first few days were well known as the most decisive period of development. Most chronic or melancholic depressions develop out of early frustration; also especially the faulty development of perception and its integration during the first 6 weeks of life was clearly responsible for the development of schizophrenic splits and the schizoid character. At this period the pediatric psychiatrist would step in and in coöperation with the mother try to understand the natural expressions of the newborn infant and to remove any obstacles in their way. The greatest difficulty to be feared in this second period was the lack of knowledge about the bio-energetic expressions in the newborn infant. The state of affairs in education is especially bad in this respect: *We do not know what and how the newborn infant experiences its first weeks of life outside the uterus.* We were sure, however, that, with careful observation, the problems would turn up rapidly and clearly and would, eventually, be solved.

3. *Prevention of armoring during the first 5 or 6 years of life*

Also in this respect little was clinically known and most of the problems were obscure at the time of our first approach. We could expect that the task of treating already heavily armored children would be different from the task of recognizing onsetting armoring in an otherwise naturally developing child. Nothing was known about which character traits in infancy are due to early armoring and which are due to natural life expression.

During the past few years we had seen a few children grow up in an entirely different, in a *self-regulating manner;* children who developed different character reactions. It remained to be seen how far we were dealing with lawful biological developments. No answers were to be had to these questions from any established quarters. We were, therefore, prepared to have to start from scratch. We also knew that only parents, nurses, and pediatricians who did not lose their ORGONOTIC SENSE or organ sensation and expression would be suitable to do the research in this realm.

4. *Study and recording of the further developments* of the children which grew up thus guided from conception onward during their later years until well after puberty.

It follows from this layout of the infant research task that only very slow movement could be fruitful. The usual way of setting up a research program and of meeting a deadline was out of question. The workers at that first meeting were repeatedly admonished to be prepared for most patient and persistent work over many years; not to expect any quick results; to shed any and every kind of ideal or mystical expectation as to "healthy" children or the creation of "genital" characters; to be on the lookout for reactions of disappointment and distress; to learn to recognize mistakes and wrong ideas about infant upbringing in time; to be ready to have all personal, structural handicaps brought freely into the open for thorough discussion; to be willing to step out of the task if and when they would feel inadequate or too impatient; to realize that we knew practically nothing whatsoever about what a "healthy child" is or would turn out to be.

To see the problems clearly and to formulate them concretely and correctly as they arose would require utterly slow progress in the development of the project. From 10 to 15 years of careful work would most probably be required to reach the first decisive results on which one could later safely build. These later results would, so we hoped, make the great effort worthwhile. It should be carefully kept in mind that the whole project, important as it is, was conceived as a tentative program only. It would not matter whether the project would be carried through or not. If it were to fail, we would learn why such projects have to fail at this time, and something important would be gained even by a negative outcome.

Every single worker in that meeting was, through professional experience and personal training, fully aware of the tremendous consequences of the undertaking. We had learned during long years of hard work on human character structures, that we could not possibly expect that armored human beings, quite apart from questions of knowledge and ability, could handle the problems of health in a satisfactory manner. Thus, we ran, already in the preliminary discussion of the task, into one of the toughest problems to be overcome and solved: *Who would be capable of handling and accepting the work in accordance with the requirements?* Would we be capable of shedding or at least of keeping in check our own distorted and thwarted structures? It was clear that our own handicaps would inevitably turn up sooner or later. We did not try in any way to escape from or to hide this major obstacle. On the contrary, we knew that only full, relentless awareness of our own character structures and readiness to put them plainly into the open as they

turned up would eventually make it possible for us to proceed further. We shall soon learn that not only was this point of departure correct, but that it would soon also become the first major insight we gained in this job, a job which was impossible to perform with clearly emotionally thwarted human character structures.

They were also warned to avoid any kind of gossip, slander, tactics, strategies, politics; only factual accomplishments would count and no underhanded behavior would be tolerated in the course of the work. Personal ambitions and envy over accomplishments of fellow workers were to be kept in check. Modesty and fearless behavior toward wrong or rabid behavior on the part of the haters of childhood were to be essential requirements.

In order to eliminate from the beginning any misconception of the nature of the undertaking, it was stated that no public opinion of whatever source or force, which could impede the development of health in children, would be permitted to influence our procedures. No discrimination would be tolerated between mothers who possess a marriage certificate and others who don't. Religious rituals such as circumcision would be judged solely from the standpoint of the good or harm they do to children and not whether or not they are cherished beliefs or customs of groups of people or nations. Furthermore, it was to be clearly understood from the very start that whoever feels strongly against natural genital games of 3- or 5-year-olds, for whatever reasons, should not join in the task. These preparatory clarifications were to introduce the *basic* standpoint from which all procedures and judgments would follow.

The human species has for millennia been split up in numerous groups according to nationality, race, religion, state, etc. Each human group has for millennia directed its educational measures toward the adjustment of each new generation to the specific national, religious, or racial ideals and institutions.

A dictator, if asked what he thinks a healthy child should be like, would doubtlessly say he should be a good defender of the honor of the fatherland. A Catholic would claim that a healthy or so-called "normal" child is the one that obeys the customs of Catholicism; killing the "sinful" craving "of the flesh" appears here as the main criterion. The member of Western civilization will define the healthy child as the ideal bearer of Western culture, and the representative of Eastern culture will, by the same token, define health in the child as the ability to be obedient, stoical, unemotional, and fit to carry on the

old traditions of the Eastern patriarchate. The official view in dictatorial Russia is that the child "should be like Stalin." We, on the other hand, do not want our children to be like Stalin, by any means, nor like anybody else for that matter. We want them to be *themselves*.

It is obvious from these few examples what they all have in common: THE COMPLETE DISREGARD FOR THE NATURE OF THE CHILD ITSELF. Health, normality, fitness are defined according to interests which are *outside* the sphere of the development of children. The child is subjected to the state as in the dictatorships, or the "culture" as in psychoanalysis, or the church, or to some historical view, as, for instance, in orthodox Jewish education (circumcision, etc.).

It is not necessary here to adduce much proof to refute all these public views in the field of education. They start with what a child SHOULD be or represent, and not with what a newborn child IS. *A newborn child is, first of all, a piece of living nature, an orgonotic system, governed by certain bio-energetic laws.* No one will deny the fact that living nature is an infinitely wider realm of existence than the church, or the state, or the particular culture. If ever an international brotherhood of men, as the slogan goes, could be established on firm ground, this foundation cannot possibly be a particular state, or church, or culture, or, for that matter, any goal or idea which lies *outside* the functioning of a newborn child; if ever a natural basis for international coöperative functioning of society were given, it is the *living* principle which each newborn child brings with him, be it in Leningrad, Tibet, or New York. Modern sociological research has convinced us beyond any doubt that it is only the *bio-energetic* heritage which the newborn generation brings with it and nothing else—no culture, no religion, no citizenship, not even an absolute, inborn love for its own mothers.

Now, instead of adapting the conditions of social living to the living principle in the newborn children; instead of developing all cultural ideals toward the preservation and security of the living principle inborn in the child, the child is being adapted to the particular church, state, or culture. Whereas the natural principle tends to unite mankind in the deep resources of the living principle, the cultural, religious, state, and other principles tend automatically to disrupt and to split up this basic unity of international human existence. This should be easy to understand in the USA where the melting together of the national, cultural, and religious principles is a specific characteristic of the nation. It will be more difficult to understand this in

countries where national restrictiveness due to language or history tend to separate the nation from the world at large.

The principle of THE LIVING is not only much wider and deeper than any other principle of education; it is clearly directing our views toward the central goal of *preventive* mental hygiene in quite a *natural way*. It is necessary to explain this statement at some length, since it might astonish many a reader, though it is simple and matter-of-fact:

The conclusion, overall valid, which can be derived from our characterological knowledge is this: If the rigid armoring of the human animal is the basic common principle of all his emotional misery; if it is this armoring which puts him, as the single biological species, beyond the pale of natural functioning, then the logical conclusion follows: PREVENTION OF RIGID ARMORING IS THE MAIN AND CENTRAL GOAL OF PREVENTIVE MENTAL HYGIENE.

The ease with which the unarmored human being is able to cope with his life difficulties is another proof of the correctness of this contention. The biophysical principle which is so overpowering compared with any other point of view, seems not to be denied by reason, by true religion (apart from the church business), and is supported by every major event in the history of man. Yet this principle has been replaced over the millennia by the narrower principles which leave the inborn nature of the child himself completely out of the picture. This must have some important reason.

No prevention of armoring would ever appear necessary if our children could grow up as nature or "God" has prescribed. It has been established beyond doubt that organisms which function according to the law of nature are free of biopathies. The history of the human race is full of statements by great explorers and sages which corroborate this simple fact. However, nobody knew before the discovery of the organismic orgone energy what the "law of nature" exactly looked like. Children are born everywhere like other animals without armoring. This constitutes the firmest foundation of mental hygiene, a far better foundation than any attempts at a later date to disarmor the human animal or to prevent armoring. Yet, this natural principle is continuously drowned out by other views which smother it and make it ineffective. We must ask how such an obviously insane attitude could come about.

There are several reasons for this general insanity:

1. The natural bio-energetic principle in the newborn baby is systematically smothered and ruined by the armored parent and educator; they are backed up in their ignorance by mighty social institutions which thrive on the armoring of the human animal.

2. A simple but tenacious misinterpretation of nature governs the whole of education and cultural philosophy. It is the idea that nature and culture are incompatible; the psychoanalysts have failed to distinguish between primary natural and secondary perverse, cruel drives; they have left them together in one pot, so to speak, in accordance with the general "cultural" ideology, and they are continuously killing nature in the newborn while they try to extinguish the "brutish little animal." They are perfectly ignorant of the fact that it is *exactly this killing of the natural principle which creates the secondary perverse and cruel nature,* "human nature" so-called, and that these artificial cultural creations in turn make compulsive moralism and brutal laws necessary.

3. Since at present most of the human race is distinguished from the rest of the animal kingdom by its rigidity and armoring; since, furthermore, the great longing for redemption is a clear expression of a re-establishment of the unarmored, natural state of affairs ("paradise"); since, finally, the armored animal, man, is utterly incapable of reaching what is his most ardently longed-for goal, namely, freedom of his organism from stiffness, rigidity, dullness, immobility, and the rest of the biophysical strait-jacket, he must of necessity *hate* it; and he must hate it the more, the less he is capable of reaching it. This is the crux of the matter in what we termed the "Emotional Plague." Therefore, the smothering of nature in the child is not merely done in order to adapt it to some state or church or culture; this is a secondary function. Primarily, it is *the terror* that strikes the armored human being when he faces any kind of living expression, which is responsible for the systematic armoring of the newborn generations. IT IS BRUTAL HATE, BASED ON TERROR, WHICH DIRECTS THE ARMORING OF THE NEWBORN.

Seen from this biophysical vantage point, the adaptation to culture, state, or church are merely *results,* though highly praised and powerful means of EVASION, of the only single type of functioning which could and will sooner or later resolve man's misery in a simple fashion. The institutions of society, which require the smothering of nature in the child and his adaptation to ideals which are foreign to his nature to begin with, are merely secondary, insignificant functions, if seen from the vast and deep standpoint of THE LIVING. The institutions and ideologies are *within* reach of man's power. He could change them if he only wished to do so. The biophysical basis is *beyond*

his reach. He knows it when he says that "God" is beyond his reach. The idea that God cannot be recognized or reached is a clear expression of man's inability to reach the biological core of his total existence. He has entangled himself in the ideas which resulted from his first denial of nature ("original sin") and he finds himself bound up in a maze of words which lead away from the truth; in ideas which have no meaning; in cruel deeds he abhors and yet commits as if forced to do so by evil fate ("the Devil").

So much seems to have become clear in the last few decades of study of "human nature." We know now, in a very practical manner, that man's cruelty is directed mainly against what he longs most for. With every attempt to reach his deeply felt, holy goal, he meets nothing but his rigidity. ***In the repeated, desperate attempts to break through his rigidity every love impulse changes into hate.*** Man does not want to hate; he is forced to hate by his armoring. It is clearer now why, in a broader sense, the more he speaks of "peace," the more surely does he get *war*.

It is also clear why man kills nature, and, with it, the only hope at a solution of his main troubles, in every single newborn child, with a consistency and an intricate machinery of ideas and institutions, evasions and erroneous beliefs which, if the efforts were used in the right way, could move mountains.

We have described extensively in other publications what we have tried to sketch here in a few pages. However, it was never tried as yet to sketch the nature of what we can call a "healthy child" as seen from the biophysical viewpoint only, and from no other.

We had, during the past few years, the opportunity of observing the growth and development of children from birth on through a period of about 4 to 5 years who were not, as far as it was possible, impeded in their growth by any considerations due to culture, church, or state. Here it is essential to summarize briefly what we have learned. We do not pretend to deliver a complete picture of this new and unusual experience. These children were the best teachers we have ever had in our life; they taught us more about biology and self-regulation than we had ever hoped to learn in 30 years of work as psychiatrists and physicians. It was, on the whole, like looking into the "promised land." It also was a lesson in what the emotional plague of man does to himself.

The newborn infant, if no severe damage has been inflicted upon it already in the womb, brings with it all the richness of natural plasticity and developmental productivity. The newborn infant is not, as so many erroneously believe, an empty sack or a chemical machine into which everybody and anybody can pour his or her special ideas of what a human being ought to be. It brings with it an enormously productive and adaptive energy system which, out of its own resources, will make contact with its environment and ***will begin to shape it according to its needs.*** The basic and paramount task of all education, which is directed by the interest in the child, and not by interest in party programs, profits, church interests, etc., is to remove every obstacle in the way of this naturally given productivity and plasticity of the biological energy. These children will have to choose their own ways of being and will determine their own fates. We must learn from them, instead of forcing upon them our own cockeyed ideas and malicious practices which have been shown up as most damaging as well as ridiculous in every new generation. It is here only for the first time that a positive and broad base of operation has been found.

LET THE CHILDREN THEMSELVES DECIDE THEIR OWN FUTURE. Our task is to make them capable of deciding for themselves, and not to destroy their natural powers to do so.

From this it follows: One of the first major requirements will be that all participants be examined as to their own bio-energetic motility and their readiness to step into the background and for once let *nature* speak. It is easy to call humanity "back to nature." It is hard to stop interfering with it.

To the physician or educator who has dealt with the biopathic misery of man over decades, it was self-evident that sooner or later in one form or another our project would meet with the same intense anxiety and brutal hatred which is so well known from individual practices as well as from the mass slaughters of the Hitlerian lunatics. However, to those gathered in that room in Forest Hills it must have sounded most peculiar and even strange when it was pointed out sharply that terrific obstacles were to be expected in their own midst, that no human character structure which had been molded during the past few thousand years is free or could ever fully free itself of this *hatred toward the Living*. We should have no illusions: This deep structural hatred, no matter how well covered up by love and interest in the child, would inevitably turn up and try to kill the undertaking. Only the coming developments would prove this anticipation right or wrong.

It was decided not to go into the public with the new experiences but to wait patiently until enough will have been learned on the reactions of the

Research Center to the coming disclosures. Before anybody could hope to do anything of real significance in public, he would have to learn to recognize the hatred against the Living in its hidden and devious ways and to find the adequate means of coping with this hatred.

With these preparatory sketches of the terrain, the meeting proceeded to discuss organizational matters. The first step was to be demonstration of the armoring in biopathic children and first signs of armoring in fairly healthy children during the following 3 months.

June 1950

(To be continued)

In effect, to translate man back again into nature, to master the many vain and visionary interpretations and subordinate meanings which have hitherto been scratched and daubed over the original text, homo naturae.

—NIETZSCHE

Orgone Therapy of Frigidity: A Case History

By CHARLES I. OLLER, M.D.*

The following is the case history of a female patient in whom the chief disorder was that of sexual frigidity, treated successfully by psychiatric orgone therapy as developed and taught by Wilhelm Reich. The patient was a 30-year-old nurse of attractive physical appearance. She presented the following as the main reasons for her need for treatment: She was generally nervous and tense. She felt depressed and irritable a good deal of the time. She was troubled by the fact that she felt inadequate in dealing with people in authority and could not defend her position even when she was right. She was "going steady" and planning to get married, but she felt concerned about her sexual reactions. She described herself as frigid.

I saw this patient for a total of 26 therapeutic sessions. The vast majority of these were on a nonverbal level. I worked on the principle that if the biophysical pathology were eliminated the psychic, verbal, and social aspects of her difficulties would largely take care of themselves. This principle proved valid.

The following is a more or less exact description of the first therapeutic session. The patient lay on the treatment couch looking somewhat disinterested and amused, immobile like a window mannequin, seeking to control a readily perceived underlying anxiety by an attitude of dissimulation and by a stiffening of the body. The face was smooth, the chest elevated, the breathing shallow. I called her attention to her immobility and dissimulation. As I sat and watched her she became restless and anxious. After the elapse of several minutes, various muscles and portions of her body, including the

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arms, shoulders, and legs began to twitch in a manner which resembled coarse fibrillations.

I drew attention to the shallowness of her breathing and then forced her respiration to increase, at the same time that I lifted the back of her neck with my hands. In a matter of minutes the breathing became active, the upper part of her chest and shoulders began to twitch, the orbicularis oris became tremulous, and weeping, crying, and sobbing followed in sequence. She finally succeeded in putting an end to her tears. She acted very surprised and annoyed at their occurrence. She said she felt silly that she should have wept. She never cries. It is not part of her. She always felt that crying is a weakness, that adults should not cry; they ought to be able to control themselves.

Thus, she stated her case, and thereby expressed the attitude of millions of people. For millions of human beings believe and act in accordance with such premises. A whole cultural and pedagogic philosophy perpetuate these lies, identifies tears with weakness, and encourages in their place the philosophy of hardness and callousness, of self-control and being a good soldier and of indifference to the pain of oneself and of others. Consequently, millions of people do not permit or have lost the capacity to permit the harmless, human, physiologic expression of the fact that they are miserable. Yet they wonder why they have lasting depression, and why this drug or that drug fails to relieve their facial congestion, their persistent or recurrent dizziness, headache, stuffy sinuses and smarting eyes, breathing irregularities, and numerous other symptoms directly related to the physiology of repressed weeping.

For the rest of this case record no attempt will be made to describe in detail or in chronological order each of the various phases, reactions, and procedures of the therapy of this patient. Although such a chronicle might be of interest to some, the physician familiar with orgone therapy is primarily interested only in such aspects of the case as would contribute to a basic understanding of the patient.

The second session was characterized by the violence and complexity of the patient's reactions. Activation of her respiration again brought weeping. Immediately after the weeping, powerful, violent contractures or convulsions of the body centering around the abdomen as a fulcrum commenced. The orgasm reflex thus presented itself early and unexpectedly. I neither forced it nor did I do anything to prevent it. The rest of the session, as is now clear, comprised a dramatic struggle between the orgasm reflex and various involuntary reactions against it. Shortly after this reflex appeared there occurred a

marked reversal of the back in the manner of the *arc de cercle hystérique*, and at the same time the face assumed an expression of destructive rage. The rage having spent itself, was followed by another outbreak of weeping. Subsequently, the orgasm reflex again presented itself. This time it was complicated by a peculiar movement and twitching of the right shoulder, backward and forward. To the comprehending eye this movement was quite obviously a biological equivalent of the word "no." This meaning was even more obvious in certain other reactions that followed, namely, a significant lateral rocking of the trunk and pelvis and a drawing away of the whole body toward the wall.

The third and fourth sessions were more or less duplications of the second. There was the prompt appearance of the orgasm reflex, interrupted and complicated by powerful contradictory emotional reactions, by weeping, by rage, by facial expressions of terror and disgust and by certain postural attitudes which can be better described than named, in particular, opisthotonic arching of the back and an expressive twitching of the right shoulder. On the whole, the movements were such as would characterize an individual who was resisting an attempted rape.

There was essentially no verbalization accompanying her reactions and no very distinct psychic ideation. For the most part she could not account for the movements or her emotional reactions. However, some pattern of connection began to appear at this time. She expressed the thought that some of her bitterness and anger might be in relation to her previous marriage. In accordance with her training and her moral standards, she was virginal prior to her marriage. However, she continued to be a virgin during the entire three years of her marriage. Her husband proved to be homosexually sick and refused to or was unable to have relations with her regardless of her need and her pleading. She finally became resigned and embittered. However, her standard of morality precluded the possibility of another sexual partner outside of marriage. This attitude continued for a considerable time after her divorce. When finally she did establish a sexual relationship with her boy friend she found that she experienced neither pleasure nor gratification, but an increased tension.

Toward the end of the fourth session I confronted her with my impression that her organism behaved as if it were battling off an attempted forceful rape. She then began to connect her reactions to their historical basis. They represented a reliving of her actual first sexual intercourse at the age of 27

when she was raped by a boy whom she had met at a social gathering and who forced himself upon her in spite of her struggling, tears, and resistance.

It was perhaps an irony of fate or more likely an inevitable outcome of an irrational cultural orientation that a decent human being who had gone through the sexual repressions of girlhood and the misery and frustrations of a sick marriage should have had her first sexual experience under conditions of force, terror, and rape. Is there any wonder that her orgastic reaction was an inferno of confusion and contradiction, of longing and of rage, of weeping and of guilt? It is perhaps not an accident that a cultural orientation that makes the average girl dread, fear and repress her sexual needs simultaneously gives rise to rape impulses in a considerable number of sex-deprived boys. Yet rape is by all standards a crime and a perversion, a negation of the very love that is the essence of the sexual embrace.

During many of the sessions that followed, the orgasm reflex came up strongly and repeatedly, but admixed with it were reactions of horror and disgust, of raging and weeping and reversed postural reactions. It was the task of therapy to dissociate one emotion from another and to finally free the orgastic reaction from the confusion and distortion with which it was associated. I orgone-therapeutically set about to separate these reactions one from the other. Anger and weeping were easily provoked. Her face was frequently distorted with hatred and disgust. She fought, she scratched, she tore a pillow into bits. She wept violently. The shrugging of the shoulder came up repeatedly. I came to regard the shrugging shoulder as an automatic censor or judge that came into being every time her sexuality sought to express itself in the orgastic reaction. This shoulder presented one somatized version of what in psychoanalytic thinking is referred to as the "unconscious censor." In fact, the whole violent drama that took place before my eyes was in essence a living out of powerful unconscious forces. It was the "unconscious" expressing itself, for while in her everyday regular conscious activities and life the patient was a quiet person with essentially no emotional reactions and with a lack of sexual reactivity, the therapeutic sessions revealed powerful, instinctual emotional and bio-energetic forces.

It is from such manifestations as were observed with this patient and with other patients treated by the methods of orgone therapy, as well as from one's own personal experiences during therapy and training with Wilhelm Reich and in relation to the entire field of orgonomic (functional) medicine, that an entirely new understanding and meaning of the "unconscious" presents

itself. For while heretofore the prevailing concept of the "unconscious" was essentially the one evolved by Freud and the analytic school, namely, that it is some sort of nebulous, intangible, non-space-taking entity, not discernible except through its secondary manifestations, it presently appears to us, as a result of the newer insights gained in orgonomy and orgone therapy, that the unconscious actually is the biologic soma in certain states of reduced activity and immobility. Indeed, as the various rigid somatic areas and segments are activated and mobilized in therapy, corresponding memories, sensations, emotions, needs, and desires previously unconscious, now become acutely conscious. The unconscious thus finds its meaning in a rigid jaw, a retracted shoulder, a fixed chest, an immobile pelvis, and in the pressure of a living energy that has become immobilized but not eliminated.

One cannot leave the subject of the unconscious without a word in regard to the problem of unconscious motivation. In the light of orgone biophysics and orgonomy, all living and human motivation whether conscious or unconscious, whether normal or pathological, can be reduced to the functional laws of a pulsating bio-energy; that is, the alternating pressure of its expansion and contraction and its associated phenomena of attraction and repulsion. As exemplified in the more circumscribed realm of the emotions the most obvious manifestations of the expansive phase of the pulsatory property of bio-energy is seen in the pleasurable expansion of sexuality, and when this is obstructed, in the substituted expansive outbursts of rage or tears. The contractile phases of the pulsatory quality of bio-energy are best exemplified by the phenomena of anxiety, of hunger, of shock, and of resignation.

Under conditions of undisturbed living function, all motivation is conscious. Under circumstances where repression of function exists, a considerable portion of behavior may not be consciously perceived, accepted, or motivated. Unconscious motivation is therefore an artifact, a pathological condition brought about as a result of certain cultural, repressive anti-biological influences.

It is obvious that closely associated with the phenomena of the unconscious are the phenomena of repression, and that a more accurate understanding of the meaning of the unconscious implies also a revision in the understanding of the process and mechanisms of repression. Orgonomy has gone far beyond the hazy conception that current psychiatry and psychoanalysis have of the nature of repression as a pushing out of something from the conscious psyche into the realms of the unconscious. The direct physiology and biology of

repression have been studied, worked through, and fully described by Wilhelm Reich in his published papers, and the physiologic mechanism of repression has been further elaborated and elucidated by Theodore P. Wolfe in his article entitled, "The Sex-Economic Concept of Psychosomatic Identity and Antithesis," published in 1942.[1] These newer insights into the nature of repression are being daily substantiated and verified by every physician who works with patients orgone-therapeutically. The essence of this newer understanding of repression is that it is not primarily a psychic function but a somatic, physiological process, the most essential aspect of which is the muscular armor.

I never fail to feel astonished at the fact that the entire scope of classical medical and psychiatric science should have overlooked and be so thoroughly unaware of so many important basic truths regarding the function and structure of the human animal. To mention but a few: The presence and function of the muscular armor, the importance of the respiratory mechanism in emotional repression and release, the existence and function of the orgasm reflex, the functional identity of the psychic and somatic aspects of living tissue, the cultural etiology of so much of human pathology and the demonstrability and dynamics of the specific biologic energy of life. I never fail to feel equally astonished at the fact that the work of one man, Wilhelm Reich, should have brought to light so many of these tremendously significant truths.

Now to get back to our patient. It was easy to understand her rage and fear reactions when I therapeutically irritated and provoked her. What was more difficult to understand was the fact that the same reactions of rage and suspicion, fear and withdrawal, should occur just as vigorously when I was gentle and tender in my manner to her. She withdrew from every contact, particularly when it was light and gentle. She stiffened to it and developed rage. She explained that she could not stand anyone being warm and affectionate to her. In particular, she could not stand anyone touching her face. This peculiar reaction became more intensified as therapy proceeded.

In the 10th session this reaction presented itself in a most dramatic form. She reacted with irritation and twitching of the right shoulder whenever I touched her face or her body. She explained this by stating that she could not stand anyone touching her in a gentle manner. The patient remembered that as a child she became frightened whenever her father embraced her or was

[1] *Cf. International Journal of Sex-economy and Orgone Research* 1, 1942, pp. 33-54.

tender to her. She did not know why she reacted so. She feared her father, but did not know why since he never beat or punished her, yet she had a vague impression of him as a tyrant. Her mother often spoke of her father as a tyrant. The mother was a nervous domineering woman constantly complaining of heart trouble and preaching that "men were beasts." The patient had absorbed much of the mother's reaction to her father, but there was an obvious conflict and ambivalence which I decided to bring to a head and exploit.

As her anger became aroused I suggested that she express it by slapping at the couch. This she did. I then asked her to slap as if at a specific person. She demurred; she hesitated; she finally made a number of slapping movements and then broke into pitiful sobbing. The meaning of all this was clear to me. However, I asked her to explain her actions. She verified that she slapped at her father in anger but that she felt as if it were in deference to her mother and that sorrow and affection overtook her and she wept. After this episode she became rather soft and yielding. The peculiar reaction of intolerance to gentle contact diminished considerably.

At the next session she presented herself in an attitude which was free and confident. She reported that she had been feeling active, energetic, and cheerful. During this session the breathing was without irregularities and the orgasm reflex appeared easily and for the first time without any distortions. The shoulder and pelvic girdles partook in the reflex in a gentle and swaying manner. She recognized a quality of longing permeating through her organism and tears filled her eyes.

In the next session I noted that the patient's eyes remained continuously open and that she resisted my suggestion to close them. I had the impression that she appeared to be watching herself intently. I put my hand over her eyes and she resented and resisted it. She said she does not like anyone to cover her eyes. I pointed out that the "censor function" had now passed over to her eyes, that she was using her eyes to watch over herself, to supervise herself, to *see* that she does not get out of control. That in fact, her eyes represented her *watching mother* whom, in a manner of speaking, she carried around with her.

With that, she became furious. How dare anyone talk like that about her mother! Her mother is never questioned and she brooks no challenge. The whole family is guided by her opinion.

Since the patient was going home to visit her mother during a holiday

vacation, I decided not to press for a resolution of the problem at that time. It came up again several sessions later. The patient complained of a persistent inadequacy in relation to people in authority; people who had some superior status over her, such as supervising nurses, physicians, and so on. She felt anxious in their presence. It inevitably became clear that her attitude toward authority was her attitude toward her mother. I pointed that out to her and questioned her further about her mother. She declared that she had finally begun to question her mother's judgment and authority but that she was obsessed with feelings of guilt.

I attacked this guilt character-analytically, psychologically and sociologically. Orgone-therapeutically, I provoked intense rage. She scratched, she dug her nails into the couch, she fumed, and she ranted. She raged against her mother. She complained that the mother was seeking to make her take the place of her deceased husband. In addition, she threw discouragement and opposition into everything the patient did. She opposed her working as a nurse, she opposed her staying away from home and she opposed her keeping company with a man. As proper guides for a successful life, she preached distrust of love, control of emotions, and obeisance to maternal wisdom.

We were thus confronted again with the not uncommon social pattern wherein sickly, neurotic, male-hating, love-hating and life-hating women, using the advantage of their position of authority as mothers, inflict upon their healthy children their own sickness, their own bitterness, and their own warped attitudes toward life. Not content with their authority over childhood in its earlier years, they seek to order, restrict and dominate the lives of their children and of other people as well, even when they become adolescent and adult. The dominated ones are prevented by habit and by fear, by lack of independent judgment and by indoctrinated concepts of family obligation and of guilt from rebelling and resisting such domination. In fact, submission to domination becomes part of their character. However, underneath the soft surface of submission there often lies a hard core of resentment, the intensity and depth of which is attested to by the violent rages and hatred directed against parents that come out in practically every patient during therapy.

Thus, the commandment, honor thy mother and thy father, independent of the manner in which a given mother and father treat their children, can in many instances be advocated only by ignoring the rights and the welfare of the children. Such commandments would not have to be given at all if children were treated humanly by their parents. For love and honor need not

be commanded. They are given freely by the grateful heart of a healthy child and of a healthy adult to those who treat him fairly, including his parents.

In the subsequent few sessions, remaining components of the armor were resolved. Rigidity and spasticity of the lower lumbar and abdominal muscles and adductors were eliminated.

As this was accomplished, the pelvis became freer in its motility. She became more aware of pleasurable sensations in the pelvic area. By this time it was quite apparent that the patient was functioning well. During the last few times I saw her she glowed with happiness and vitality. She reported that her sexual relations had undergone a complete change. For the first time in her life she was experiencing sexual gratification.

When I last saw her she had no symptoms or complaints. I felt that her treatment was essentially finished and I asked her to return a month later for a review of her status. She did not come back. I received instead from her a note, which I quote in essence:

Dear Doctor Oller:

I wish to break from therapy now. You had asked me to call for an appointment this week. May I take the liberty to say I feel no need for therapy but will come when I feel tensions growing. I must say I have been a different person: happier, freer, more comfortable and more content. I wish to thank you for helping me become a human being again instead of a machine.

Sincerely,

This case report demonstrates among other things that the phenomenology described by Wilhelm Reich in his reported cases is subject to substantiation by anyone properly trained in orgonomic methods. This is exemplified by the phenomenon of the orgasm reflex which was such a prominent manifestation in the therapy of the patient herein reported. The phenomena of the orgasm reflex were first described by Wilhelm Reich in 1937 and have since been further elucidated in his subsequent publications.

This case also provides a basis for a better understanding of the phenomenon of frigidity. By definition, frigidity means not only an absence of the orgasm reflex in sexual relationship but also a more or less complete absence of pleasurable sensation in the genital organs. In the light of the insight gained from orgonomy and orgone therapy it appears that the genital anaesthesia which is at the basis of frigidity is a result of diminution of energy flow and blood supply in the genital area and that this in turn is the result

of interference with circulation brought about by muscular spasticity and impaired pelvic motility. The circulatory differential is readily demonstrable and one notes again and again the relative coldness of the lower half of the body in comparison with the upper half in neurotic and sexually dysfunctioning patients. The impairment of the circulation in the pelvic area is brought about not only by spasticity in the immediate pelvic vicinity but also by the spasticity of the adjacent regions including the thighs, lumbar region, the lower abdominal musculature and the diaphragm. These physiopathologic contractures or blocks are resolved in orgone therapy, which fact accounts for the improvement in circulation, motility, sensitivity, pleasure perception, and total function.

The manner in which these physiopathological contractures and spasms come about is also elucidated in therapy when the contractures resolve and the history of their development unfolds. In essence, they come about as a result of intensive attempts by the individual to control and suppress his or her emotions and sexual functions in deference to certain cultural demands. In the last analysis, therefore, frigidity and similar sexual dysfunctions are created by a life-negating culture. On an individual basis, orgone therapy can often undo the damage thus created. The broader problem of prevention and elimination of this dysfunction in multitudes of women is a much more difficult one since it is steeped in the complexities and irrationalities of pedagogy and sociology. In general, it can be said that until such time as society will have evolved social mores to correspond to the biological needs of its members, such symptoms and their sequelae may be expected to occur.

There are innumerable ills—terrible destruction, madness even, the ruin of lives for which the embrace of man and woman would be a remedy. No one thinks of questioning it. Terrible evils and a remedy in a delight and joy! And man has chosen so to muddle his life that he must say: "There, that would be a remedy, but I cannot use it. I must be virtuous."

—James Hinton

The Orgone Energy Observatory (1948)

Orgonon was founded in 1943; at that time several future developments were planned: A laboratory where students of orgonomy could work during the summer months; an ORGONE ENERGY OBSERVATORY for observation of the atmosphere, the sky and physical orgone energy phenomena as they appear on instruments (telescope, Geiger counter, etc.); an ORGONE ENERGY HOSPITAL is being planned at present where the medical application of cosmic orgone energy could be carried on on a large scale.

A laboratory for students was constructed during the summer of 1945. It cost approximately $17,000. It functions from May until September. It will be equipped for all-year-round service. In 1949 the first course in orgonomic biophysics, with special attention to cancer, was given to a group of physicians.

The layout for the orgone energy observatory was planned in March, 1948. In the beginning of May, 1948 the plans had been finished by architect James J. Bell of New York City. In the beginning of June, 1948 the firm of S. A. Collins & Sons in Rangeley, Maine, began the construction. The construction went on from June 10th until October 15th, 1948 and from May 12th until September 18th, 1949, altogether approximately eight months.

The outer walls were constructed of field stones, 24 inches at the foundation and 20 inches at the walls proper. The field stones were gathered from the property of the Institute at Orgonon.

The observatory includes:

1. A hall, first floor, approximately 54 x 34 ft., mainly for physical experimentation (Geiger counters, etc.). This hall also houses the arrangements for microscopy and microphotography, filming, and projection.

2. A library and conference room on the second floor with an observation deck.

3. An observatory tower on the third floor with cement base arranged for the future installment of an eight or ten inch refractor telescope. It will mainly serve for the observation of the rotating orgone envelope of the earth.

4. A "wing" which houses modest living quarters and a cellar which houses the heating plant, water system, etc.

The observatory has been built on rock, with the tower resting on rock walls for the greatest possible elimination of vibration.

The western wing has a flat roof suitable as a deck for observation of the western sky. The roof of the main building is flat and also usable for observation. This deck overlooks the whole region above the surrounding hills. The White Mountains some 100 miles away to the south, Saddleback Mountain to the east and Mt. Bigelow to the northeast form important points of observation.

Two lakes, Dodge Pond to the east and Rangeley Lake to the south, provide excellent areas for observations of the pulsatory movement of the atmospheric orgone energy. At present, a 3.5 inch telescope serves this purpose with its terrestrial and celestial optics (up to 180x). Location of the building as well as construction are ideally suited for the purposes to which it is dedicated. Also the altitude, approximately 1700 feet above sea level, provides a suitable climate with mostly dry air and clear vision.

The observatory structure itself has cost approximately $42,000; furnishings, instruments, and outer accessories such as deep well, road, etc. *not* included. There is good reason to be proud of the fact that the observatory is mortgage-free and that it was financed solely by the workers in the field of orgonomy and its close friends through the Orgone Research Fund. We wish to thank most heartily all those who have helped to build the Orgone Energy Observatory as the second permanent research structure at Orgonon.

The ORGONE ENERGY OBSERVATORY represents an outgrowth of the total work which is self-evident and surprising at the same time. I only wish to provide a general orientation of what this is all about:

Although orgonomy was to begin with and still is mainly concerned with *bio-energetic* problems, i.e., functions of the *living* (Experiment XX, etc.), it was clear already in the beginning (1939), when the omnipresence of the orgone energy was established that one day the work would turn toward *astrophysical* phenomena and functions. As is usually the case with research in basic realms of knowledge, the way into orgone biophysics opened in a quite surprising though logical manner. In 1944, while pondering a possible approach to the problem of how matter could have developed out of mass-free orgone energy, it occurred to me that one could try to replace certain

atomic numbers of weight by identical numbers for lengths of pendulums. The reasoning which anteceded this idea is too complicated to be explained at this point. It is important, however, that from that date onward a series of experiments and observations developed which led logically to a first inkling of an orgonomic view of cosmogony—a cosmogony and theory of natural evolution which could let man take roots in nature in an unforced manner and would allow him to place his emotional existence consistently *within* the functioning of nature at its basis, the cosmic orgone energy.

Now, this was and still is quite a frightening and burdensome prospect. There was no hurry whatsoever to proceed with the project right away, and it was doubtful whether a single lifetime would be sufficient to even survey the realm. Not that there was any doubt that man through his bio-energetic, orgonotic plasma system is somehow logically rooted in cosmic orgone energy functions, but I doubted that it would be possible in two or three decades to gather the pertinent observations and to carry through the necessary thought operations. It seemed necessary to me to provide a home where a beginning could be made to this end, by living removed from political noise, surrounded by a vast view of orgonotic functions in nature such as blueness of mountains, a clear sky, the aurora borealis, low humidity, lakes for observation of orgone movement, cloud formation, and the seasonal changes in the position of the earth in space. The "HILL" at Orgonon appeared as the right place for such purposes. Thus, the ORGONE ENERGY OBSERVATORY was conceived, planned, and finally built. It houses all the equipment for physical orgone research—Geiger counters, telescope, field meter, microscopes, film devices, etc. It also houses the archives of the Institute, the library, etc.

WILHELM REICH

Wilhelm Reich's Priority in Cancer Tests

During the past few years reports have been published on new tests for cancer which allow an earlier diagnosis of cancer than has hitherto been possible. It can be shown that many of these tests were first presented, within the context of an overall picture of the basis of the cancer disease, by Wilhelm Reich between 1939 and 1943. To demonstrate this, we shall list with dates side by side the "new" test of classical cancer research and the test as presented by orgone biophysics. It should be a matter of course in scientific work that the original research on a given problem be cited by other workers in the field. Reich has quoted richly from all pertinent contributions of classical cancer research. However, Reich's cancer tests are only a logical consequence of much deeper findings from whose framework he has steadfastly refused to separate them, namely, that *the cancer cell arises from bionously disintegrating tissue due to chronic shrinking of the organism,* and that the *shrinking in turn has its roots in a poor energy metabolism,* i.e., *in sexual (orgonotic) starvation.* Scientifically this means accepting the fact of biogenesis and socially—in the prevention of cancer—affirming the healthy sexual life of children and adolescents.

CLASSICAL CANCER RESEARCH

In the *New York Times* of *May 12, 1950* there appeared an article on a report made by University of California Medical School physicians concerning the cytological diagnosis of cancer. We quote: "In cytological diagnosis fluid samples are taken from suspected areas, *stained* (italics the *Bulletin's*), and are examined under a microscope. Where cancer exists, cancer cells are expected to be present in the fluids. Sputum, for instance, contains cancer cells when

ORGONOMIC CANCER RESEARCH

In the *September, 1943* issue of the *International Journal of Sex-economy and Orgone Research,* Reich writes: ". . . Let us examine blood, excreta, and tissues of a cancer patient, say with carcinoma of the lung . . . We are surprised to find in the sputum what look like caudate, quickly moving and pulsating amebae . . . In no comprehensive work on cancer is there so much as a mention of the existence, let alone the form or variety of living, mobile cancer

CLASSICAL CANCER RESEARCH

cancer is present in the lungs . . . Cytological diagnosis for cervical and lung cancer now is accurate in 90 per cent of cases examined at the California Medical School." The article goes on to say that cytological diagnosis of cancer is now being applied to stomach cancer through examination of fluids from the stomach.

ORGONOMIC CANCER RESEARCH

cells in living tissues or in excretions . . . It is easy to see what a consistent study of the excretions and blood of cancer patients would mean: It would soon become possible to make an earlier diagnosis of cancer."[1]

The observations of orthodox cancer research quoted above *constitute full confirmation* of Wilhelm Reich's orgonomic findings. However, it is most regrettable that instead of pushing Reich's discoveries forward, they are being developed backward, so to speak. Whereas Reich introduced the examination of *living* material into cancer pathology which of course meant a great step forward, those who use the findings as a source of knowledge are reverting to staining before observation. Observation of cancer cells in stained secretions cannot possibly divulge the richness of functions which is contained in the examination of unstained secretions and excretions in their natural state. The alive movements in themselves are most important in the differential diagnosis of normal and cancerous cells.

The first report on Reich's cancer work published in the U.S.A., "The Carcinomatous Shrinking Biopathy" (*cf. International Journal of Sex-economy and Orgone Research* 1, 1942) was sent in pamphlet form in 1942 to the following:

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[1] *Cf. International Journal of Sex-economy and Orgone Research* 2, 1943, p. 11ff. and also Reich: THE CANCER BIOPATHY, p. 184ff.

Correction Regarding a "Control" of Reich's Cancer Experiments

Dr. Clara Thompson in her recent book, PSYCHOANALYSIS: EVOLUTION AND DEVELOPMENT, 1950, writes on page 189:

> Reich's later ideas wander far from the field of psychoanalytic thinking [which is true—Ed.] *and have not been confirmed by others* [which is *not* true—Ed.; italics the Editor's].

She continues in a footnote:

> Some of his experiments have been repeated with negative results by T. Hauschka, senior member in charge of the Department of Experimental Zoology, The Institute for Cancer Research. (Shortly to be published.)

Now, this is quite a sweeping and also highly irresponsible statement on Reich's biological and physical work with orgone energy of 20 years' standing.

The archives of the Orgone Institute are in possession of Dr. Hauschka's paper which had *not been published and will not be published* according to the author. Hauschka wrote in answer to an inquiry:

> We attempted to repeat Dr. Reich's charcoal-beef-broth-bion experiments, but were unable to convert inanimate matter into living organisms under our sterile procedures.

Whoever has studied THE CANCER BIOPATHY by Wilhelm Reich, can easily see that Hauschka had *not repeated*, but had only *tried* to repeat the coal bion experiment, an experiment which every medical or scientific student in the Orgone Institute must be able to perform. Hauschka has seen *moving* coal bions, according to his manuscript, but he has failed to answer the refutation of the argument of "Brownian movement" contained in Reich's treatise. He

has also failed to even mention or look at preparations which have *no movement* and whose movement *stops* after a while. Nowhere, furthermore, has Reich claimed to "convert inanimate matter into living organisms." What he has claimed was that bions are *energy vesicles which carry bio-energy* and are responsible, NOT for "spontaneous generation," a wholly misleading term, but for the *natural organization* of protozoa in plant tissue and cancer cells in animal tissue from decaying living material.

Hauschka has *not* done a single observation or a single experiment in any way connected with cancer; he has *not* proved the existence of protozoa in the air as required; he has *not* observed orgone energy in the darkroom; he has *not* done Experiment XX; he has *not* cultivated T-bacilli from cancer tissue, astonishing for a zoologist working in the field of cancer and "controlling" orgonomic experiments related to cancer; he has *not* used nor sat in an orgone accumulator; he has *not* experimented with orgone energy in cancer mice or cancerous humans; he has *not* looked at the blood of cancerous organisms; he has *not* acquainted himself with the phenomena of cancerous shrinking of the organism, the background of the local tumor, as described carefully and extensively in THE CANCER BIOPATHY by Wilhelm Reich; he has *not* observed living cancer cells as required by Reich at 2000x magnification in a living state; he has *not* made cultures from blood and tissues of cancer mice and cancerous human beings as required; he has *not* observed carefully and over long periods of time, as Reich requires, the developments in decaying grass or moss; he has *not* paid attention at all to the many clear-cut microphotographs; and he has done *none* of the numerous other observations and experiments related to and essential for the proper evaluation of Reich's bio-energetic orgone experiments, as done by Reich, Du Teil, Wolfe, Hoppe, S. Tropp, Anderson, Atkin, Baumann, and numerous other people. He has *not* even considered the basic methods of thinking and experimenting which have been extensively presented in the *Orgone Energy Bulletin;* he has *not* noticed that an entirely new approach to the riddle of cancer has been established. He has acted like a steam engine engineer who controls an airplane by examining a single screw from the chassis, then stating that it cannot fly.

Therefore, it can be stated that *no control whatsoever* has been performed by Hauschka; furthermore, that his unpublished paper constitutes *no valid material* on which to base such a sweeping, irresponsible, and careless public statement as that contained in Clara Thompson's book. The motives of such

remarks have obviously nothing whatsoever to do with any serious interest in cancer or in Reich's bio-energetic work.

We repeat: *There are no authorities in any field of scientific research except those who have painstakingly acquainted themselves with and labored hard at the phenomena and functions involved.*

Furthermore, it is required that *exact protocols* be submitted or published on the manner of experiments done. Statements such as: "We could not obtain . . . ," etc., are mere opinions and therefore worthless.

Faultfinding is of little use and scant profit, for it is the mark of a shameless mind to prefer the role of the censorious critic to that of the creative poet.—COPERNICUS in his "Letter against Werner"

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